AKWESASNE NOTES

WHERE THE PARTRIDGE DRUMS

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Number 1

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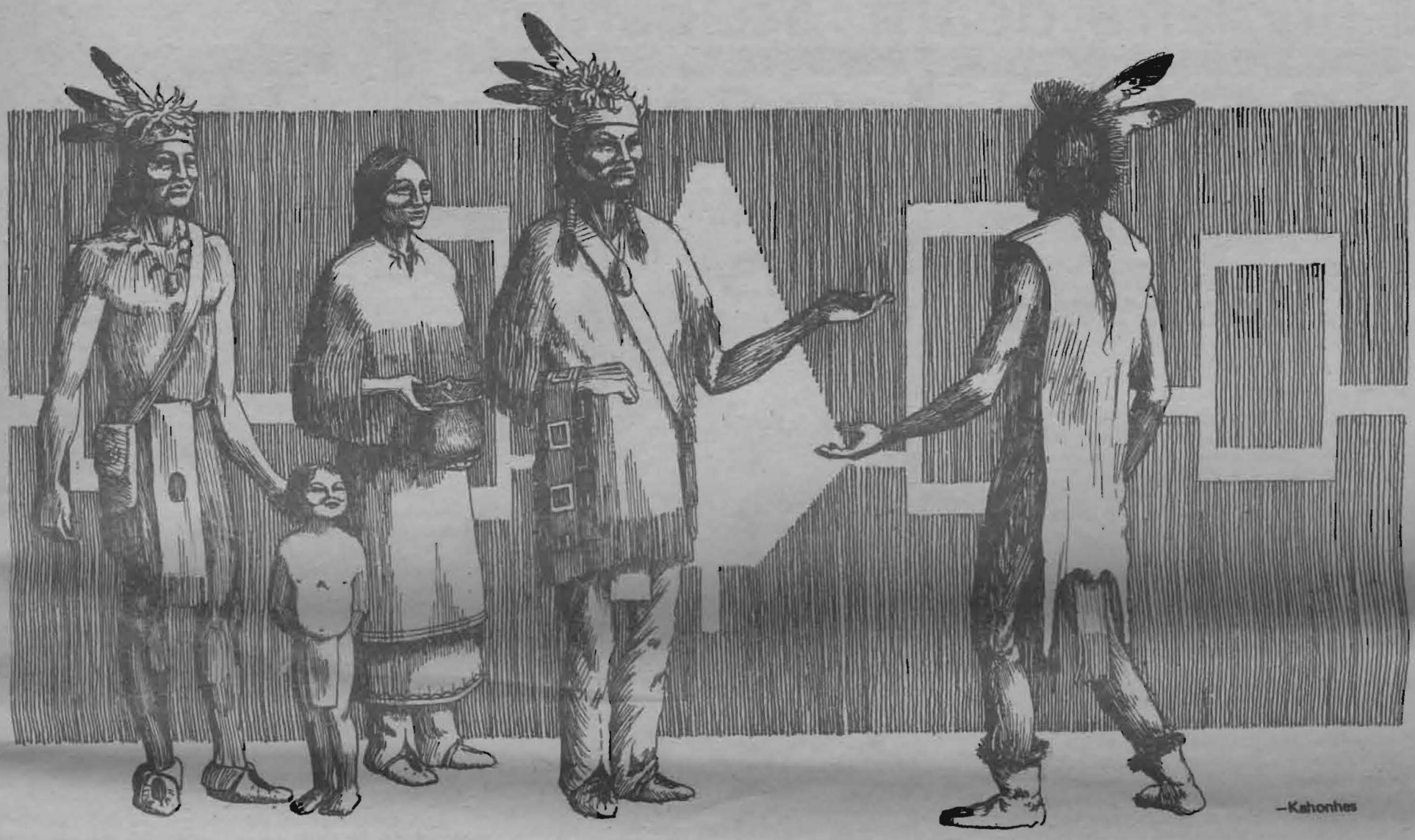

—Kahonhes

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TO KEEP THIS PAPER ALIVE AND STRONG: SEE PAGE THREE

(After you've read the newspaper, recycle it — and then DO SOMETHING!)

AKWESASNE NOTES

NO BLAME ATTACHED TO RCMP

Kick probably killed Indian's death 'accidental'

Inquest absolution of police angers Indians

Williams Lake, British Columbia – This small town may not be widely known throughout Canada – but Indians know the name well.

It was just a few years ago that three white men took pretty Rosemary Roper out for an evening of fun-and-games and left her body on the town's garbage heap. One was acquitted, and two others were fined something like $50.

And now the Fred Quilt case.

Would you believe:

– that an out-of-uniform Royal Canadian Mounted Police officer pulled Fred from the driver's seat of a pickup truck parked along the road between Anahim and Alexis Creek in the Cariboo country;

– that the Mountie, after pulling the 55-year-old man to the roadway, stamped on him repeatedly, "jumping up and down on his body" – while shouting obscenities;

– that the Mountie in plain clothes (he was wearing a sweater) was accompanied by an officer in uniform who did not participate in the violence but covered the passenger side of the pickup;

– that Quilt was put into a cab-type, hard-terrain police car, driven to a reserve that was not his own, ordered out, and was left lying on the roadside because he had too much pain to stand;

– that when a party went back a short time later to retrieve the truck, they found it off the road with its cabin ablaze, a burning police flare marking the scene at the roadway;

– that Quilt spent two nights and a day and a half in terrible agony before an ambulance arrived to take him to hospital in Williams Lake, where he died a few hours later;

– that Mrs. Quilt first heard of her husband's death on the radio;

– that a coroner's jury picked to investigate the death was selected by the Royal Canadian Mounted Police;

– that no Indians were on the jury;

– that death was ruled "unnatural and accidental" with no blame attached.

That's what the Indians believe. And with the help of Clarence Dennis, coordinator of the law program for the Union of B.C. Chiefs, and Fred House, president of the B.C. Association of Non-Status Indians, signed and witnessed affidavits have been collected from witnesses and others with knowledge of the case.

The incident took place November 28. Quilt died on the 30th. An autopsy showed the cause of death was peritonitis following a ruptured bowel. Medical examiner Dr. Han Choo Lee said the fatal injury, "possibly caused by a kick", occured 48 hours before the man died.

After heated pressure by representatives of Indian organizations, Federal Solicitor-General Goyer said he had launched an investigation into the death. But at the same time, Assistant RCMP Commissioner Gordon Cunningham said in Victoria that Quilt died in hospital the day after he had been involved in a car accident, that the RCMP attended the accident, and the matter was being investigated.

But Dennis says, "The police position is to imply that death was caused by a car accident. There was absolutely no car accident."

According to the Indian witnesses, Quilt, his wife, son sister, and a friend were drinking beer and parked beside the road when the RCMP car pulled up.

After Quilt was pulled out of the truck, "the RCMP in plain clothes started jumping up and down on his body . . .the other RCMP in uniform was on the passenger side of the truck ordering us out." The man who was doing the beating was shouting, "Get up, you son of a bitch!" sworn statements say.

A teen-age girl from a home near where Quilt was left by the Mounties tells of escorting him into that home:

Dan Scott Photo

MRS. QUILT, AGNES, ISAAC MYERS, ROBIN

"I tell him to follow us to the house. He walked with his back kind of bent, hands in his pocket, and walking real slowly and he was groaning." At the house, help was summoned, and he was bandaged by a Sister from the Roman Catholic mission on the reserve. The girl continues: "She asked what happened. I heard him say 'the RCMP jumped on my stomach, side and back. When he say that, he don't talk good and sometimes he groans."

In the meantime, three Indians left within minutes to retrieve the truck about two miles away. Another statement says:

". . . we found the truck was off the road in a bank. It was right side up and burning In the engine and cab section. . . . We found a flare eight or nine feet from the burning pickup. It was burning too. I picked up the flare and stuck it in the ground on the side of the road."

Meanwhile, Quilt's condition was worsening. Another teen-age girl relates that Quilt told her:

"The policeman jump on me, and maybe I'm going to leave this world".

On Monday morning, Nov. 29, still at Anahim, Quilt was examined by a nurse from Alexis Creek. Later, between noon and 1 p.m., a doctor arrived. At about 5 p.m., an ambulance on its way to Williams Lake stopped at the house, but it already had one patient aboard.

"My husband said he could only lie down, and he could not sit up, and the ambulance driver agreed with him that he was too sick to move. He told him to phone for the ambulance in the morning. Then the ambulance left," Mrs. Quilt said.

Dan Scott Photo

CONSTABLES BAKEWELL and EAKINS

That evening, lying on the back seat of a car, the Quilts were driven back to their own home. About 1:30 p.m. on Tuesday, another ambulance arrived.

". . . . I helped him up but he just about blacked out. So he sat down and said to me, 'I don't think I'll live, my condition is getting worse, and after the ambulance takes me away, I don't think you'll see me alive again,' " Mrs. Quilt told Dennis and House.

It was on Wednesday, Dec. 1, about 12:30 p.m. that Mrs. Quilt overheard a public service announcement on the radio that her husband had died the previous day.

On January 14th, a coroner's jury heard denials by Constables Peter Eakins and Daryle Bakewell that they were responsible for the death of Fred Quilt. Led in their testimony by H. Lee Skipp, representing the attorney-general's department, the two constables said they were eating together when a call came into their office regarding a pickup dangerously straddling highway 20 five miles east of Alexis Creek. Bakewell was wearing a yellow ski jacket and cowboy boots. Eakins was in uniform.

Eakins testified that when they ordered the occupants from the truck, there was no response from Quilt, so he was pulled part way out. He fell to the ground, he said, but there was absolutely no violance of any kind.

The coroner's jury heard evidence for three days, and then retired for two hours and twenty minutes to consider their verdict:

"We find that this death was unnatural and that it was accidental. We attach no blame to any person in connection with the death. We recommend that assistance be provided to minority ethnic groups as to rights pertaining to the law and obligations in giving testimony."

The Department of Indian Affairs did not bother to send an observer or representative to the inquest. Superintendent R.C.G. Williamson of the Kamloops RCMP subdivision said that Bakewell and Eakins would not be posted elsewhere.

"They'll just carry on as they have – they've both been well accepted," Williamson said.

Dennis was disturbed not only with the verdict and the absence of Indian jurors, but by the way Coroner S.S. Leith kept asking Indians if they knew what the truth was.

"They didn't ask the RCMP if they knew what truth was. They didn't ask the nun, and they didn't ask the public health nurse what truth was. They only asked the Indian people," Dennis said.

Coroner Leith denied that any prejudice prompted the questions regarding truth:

". . . when some witnesses speak a different language, we have to know that they understand the oath. The same is done with a child under 14. . . "

Leith felt the inquest was a good one:

"It was well-conducted, with everybody having a full opportunity to say what they wanted to."

Doug Hance, chief of the Anahim reserve, summed up the importance of the death of the Chiloquin man to Canada as a whole:

"The way I feel about it is how could anyone have faith in the RCMP when an inquest hands down a verdict that is very unjust, not only to the Indians, but Canadian citizens as a whole."

As for the Indians, Anahim reserve band manager Stanley Stump understated the case:

"There are Indian people at home who will be feeling pretty sore about the verdict that has been reached."

(Thanks to Duncan McWhirter of the Vancouver Province, *Dave Stockand of the Vancouver* Sun, *Paul Watson of the* Georgia Grape *for information.)*

We said this issue would go to the printers January 20. 't is now into March, and we finally have it ready. We know you're familiar with Indian time, but this is ridiculous.

It's not been an easy issue. We have been swamped with mail, clippings, work. It has been 18-hour-days, 7-day-weeks since the last issue went into the mail. And we know we have to start on the Early Spring issue immediately. We're not complaining – just tired.

We know we must be doing some things right – the circulation has jumped 3,000 since the last issue. And readers include Federal officials who have been working on the reservation with petitions calling for eviction of the paper from the reserve. Not to mention too a visit from the U.S. Border Patrol (of the Department of Justice) and New York State Troopers to escort the editor out of the country into Canada – although he was readmitted immediately in the company of officials of the Mohawk Nation. Rumors had been circulated apparently, that the newspaper and Akwesasne Notes was "Communist", was "getting money from Cuba", etc. We're not complaining – just disgusted. Keep alert.

We do need extra help – we need to hear from Indians who want to spend several weeks or months working on the paper, doing typing, artwork, mailing lists, writing, photography, or just general help. Let us know of your interest, and we will send details.

Clayton Brascoupe, whose art work livened up the last several issues, has returned to the Tuscarora Nation. But John Fadden (Kahonhes) came down from the Six Nations Museum in Onchiota, New York, to fill in. Doug and Connie Bradway, the calendar people, came up from Massachusetts to help with layouts and proofs.

Most of all, this issue is the result of the continuing hard work of Anonsowenrate (Harold Ransom), Kanentoton (Kenneth Sharrow), Kanaratanoron (Mike Jock) who spend full time on shipping books and back issues, keeping the house running, and the huge amount of thankless work that arises in the production of the paper. No one connected with the paper is paid for their work, although bread and shelter is supplied.

And then there are all those who gather to help get the paper in the mail: the Jocks, Cooks, Boots, Davids, Thompsons, Leafs, Fox, and especially Clarence and Rita White who also taxi all the errands during the month, along with Danny David.

The MidWinter Ceremonials are over now, and matters have all been made right for the start of a new life, a year's turn of the cycle. Soon we hope that the maple trees will give a small, sweet sign of the life that may come, for now the cold and snow are in control. If that maple does continue with its work as leader of the tree life, we will have a ceremony of thanksgiving. As the cycles move in your part of the land, we hope this issue of Akwesasne Notes will provide strength, light, hope, wisdom, so that you will work to help the new life grow.

– Rarihokwats

INDIAN LAND CALENDAR

MARCH

17-22 Manhattan, Kansas: Kansas State College Conference on Indian Affairs. Call Student Union for information.

18-19 Detroit, Michigan: All-Indian Powwow at Fairgrounds Coliseum Building. Including Floyd Westerman. Contact: Stone/Nahmabin, 45839 Van Dyke Ave., Utica, Michigan 48087 or (313) 739-2220.

18 San Francisco, California: Native American Women's Action Council Annual Meeting at Indian Center.

18-19 North Battleford, Saskatchewan: All-Native Hockey Tournament at Civic Centre. Phone 445-8216.

19-25 Durango, Colorado: Hohzoni Days at Fort Lewis College

22-25 Muskogee, Oklahoma: All-Indian Basketball Tournament. Includes powwow and art show. Contact Bill Barnett, Box 35, Bacone College, Bacone, Oklahoma or (918) 683-2921.

23-25 Toppenish, Washington: Yakima All-Indian Invitational Basketball Tournament. Contact Joe Sampson, POBox 389, Toppenish, Wn 98948.

23-25 Los Angeles, California: American Indian Athletic Assn 7th annual national Indian basketball tournament. Contact Cecil Johnson, POBox 60973, Terminal Annex, Los Angeles, california 90051.

25-26 Tallahassee, Florida: Traditional Indian Unity Convention. Contact Barbara Kirkland, Rt. 9, Box 982, Tallahassee, Florida 32303. (904) 576-6487.

25 Norman, Oklahoma: OIO Youth Conference at Student Union Building at U of O. Contact Peggy Duran in Oklahoma City 232-8412.

22-24 Saskatoon, Saskatchewan: 2nd Annual Native Women's Conference. Contact College of Education, University of Saskatchewan, Sasktoon or Mrs. Ken Goodwill.

APRIL

2 Onondaga Nation: Singing Society.

7-8 Norman, Oklahoma: Unity Conference at Univ. of Okla. First day for high school and college students, second day for surrounding Indian community and students. Contact Steve Pensoneau, U of O, 544 Elm Room 305, Norman, Okla.703

14-16 Scottsdale, Arizona: 4th annual All Indian Days. Contact George Gover, 3939 Civic Center Plaza, Scottsdale.

22 Wichita, Kansas: Mid-America All-Indian Center Dance at South Seneca Armory. Contact Jay Hunter, POBox 1638, Wichita.

Meetings, events, powwows can be added to this calendar easily. Just send particulars to AKWESASNE NOTES, via Rooseveltown, NY 13683. (That's the only way we get them.)

Money, Money, Money...

To subscribe. . .

There is no fixed subscription rate. But that does not mean the paper is free. Printing alone for this issue is more than $2,000. Postage for the month was over $500. And then there is glue, string, ribbons, typewriter rental, etc.

Some people have lots of money, others have none. If you want the paper, we'll be glad to send it to you. If you can help with the costs, we will appreciate that. That's the Indian way – make it work. (And see the HELP! article on this page for other ways to participate.)

Getting away from it all?

HELP!

This paper cannot exist without the participation of its readers. Everyone is invited to "do their own thing."

Send us clippings for reprinting. Send us articles, essays, poems, editorials, letters to the editor, suggestions. Send us pen-and-black-ink drawings, designs, fillers. Send us photographs from your photo album, or recent snaps. Want to be our local reporter-photographer? You're on!

See that the paper reaches people who should have it. Send us names and addresses of your friends. Send us the mailing list of your organization, newsletter, or paper—we'll send sample mailings to them all. See that Indians in prisons and institutions have their names on the list, as well as kids in boarding schools.

Sell the paper at pow-wows, meetings. Go door-to-door in Indian communities. Put it out in the church lobby, on your desk in the office, in the council hall, or Indian center. Makes a good opportunity to talk to people about Indian matters.

Locate others to sell the paper. Encourage a local newsstand or bookstore or trading post to put a few copies on display. We will send the number of copies you order. When the next issue arrives, just give the older copies to people who will be sure to read them. This is the surest way we have of seeing that the paper survives.

The second printing of the calendar of Indian dates, with drawings by Kahonhes and quotations by Indian leaders, was exhausted almost as quickly as it was delivered from the printers. So we printed 2,500 more – for a total of 8,500 – and there are scarcely a half-thousand left.

Even though it is into 1972 several months now, the calendar converts easily to poster material. It costs $2, postpaid. Indian organizations who want to sell them can order quantities of 25 or more for $1 each. Last chance to order. Write this paper.

DO YOU HAVE A RED LABEL?

Look at the front page address label. If it is marked in red, this is the last issue you will receive unless we hear from you. We hope you won't be angry – this is the only way we have of cleaning up the mailing list every so often. This month, it is people in areas with zip codes beginning with 8, and Washington State that may find their labels in red. ALL YOU HAVE TO DO IS WRITE TO US if you are redlabelled. This is not an appeal for money, although this would be a good time to renew your financial support if you wish.

BACK ISSUES

There are 12 back issues still in print. They are 50 cents each, or $3 for volume two, and $3 for volume three.

Volume One (1969) is out of print, but available on microfilm. There were ten issues that year. Volume Two (1970) had just seven issues. Number 1 is out of print, the rest still available. Volume Three (1971) had nine issues. Number 1, 2, and 5 are out of print.

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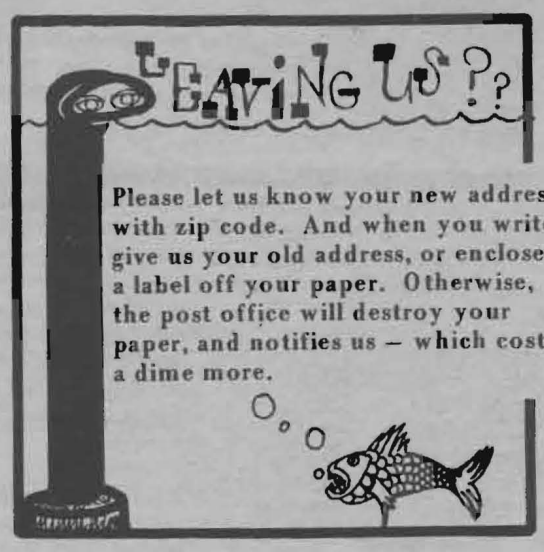
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AKWESASNE NOTES

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Indian vs. 'Indians': Matter of Sensitivity

CHIEF WAHOO
Uncle Tom-tom?

The Cleveland Indians had better watch out. So had the Washington Redskins, the Atlanta Braves, and countless other professional and college teams using Indian names, caricatures, or mascots. Because the real Indians don't like it very much – and they are doing something about it.

One of the opening shots was fired in January when the American Indian Center of Cleveland sued the local baseball team for $9 million in damages. The target was the Cleveland Indians' symbol – a grinning toothy Indian emblazoned on the club's shirts and on its stadium in a huge neon sign.

"That Indian looks like a damn fool, like a clown, and we resent being portrayed as either savages or clowns," says Russell Means, director of the Indian center, and himself an Oglala of the Lakota people.

Means says that the suit against the Cleveland Indians is but the beginning of a national effort to change the stereotype of the American Indian, and he already has help. On college campuses – at Dartmouth, Marquette and Stanford, to name a few, Indian students have been attacking a variety of portrayals of their people that they find offensive.

Some schools are moving fast to make changes. Some professional teams, however, say they aren't worried much by the Indians' charges. "I don't think they'll start shooting any flaming arrows soon," says a spokesman for the Cleveland Indians.

But Indians like Means are dead serious.

Racial slurs against Indians, he says, are "so ingrained in your society and institutions that they aren't even recognized." Take the Washington Redskins, the capital of the U.S. professional football team. "Redskin is a derogatory name," Means says. "What if we called them the Washington Niggers, or Washington Rednecks, or Washington Polacks?"

An Atlanta Braves mascot also draws Mr. Means ire. Whenever a Brave baseball player knocks a homer, Chief Noc-A-Homa strides out of his tepee near center field and does a dance.

"That's ridiculous," says Means. "What if we called the team the Atlanta Negroes, and an old black man came out of a shack and did a soft-shoe dance?"

The teams hasten to say that no such racial slurs are intended. Chief Noc-A-Homa himself, who is of Indian ancestry, says it's an honor for the team to be called the Atlanta Braves. A spokesman for the team says "there's absolutely nothing degrading about" the chief's victory dances on the field.

Besides challenging the athletic teams, Means says he plans to attack prejudicial portrayals of Indians in school textbooks, in the mass media, and in the entertainment field. "Evertime there's a cowboy and Indian show on TV (portraying Indians in a degrading manner) we'll ask for equal time to rebut it," he adds.

A spokesman for the baseball team said the name Cleveland Indians was adopted in 1915 in honor of Luis Francis Sockalexis, the first Indian to play for the ball club.

Russ Means has gotten a lot of fan mail about his action. "How cheap and petty can you get?" wrote one, who added that he was praying for Russ' soul. Another said the suit "shows just a bit of immaturity on your part." "If I were an Indian, I would feel proud that a white man would pick the name Indian for his baseball team," another opined. One "of Indian descent" charged "the ceaseless effort by your group to ride the back of the working American taxpayer leaves me a little ashamed."

A group of 17 Indians living in Cleveland called in Cleveland *Plain Dealer* sportswriter Dan Coughlin to a meeting, and his article was page one of the sports section for February 5. The meeting was called by Edward L. Brown, 30, a Flathead tribal member, who works as a landscape technician for the Hoag-Wismar-Henderson Associates Architects.

"I always felt it was an honor to have a team named the Indians. If (Means) is ashamed of Indians being associated with athletes, that's his problem," said Harold Withorne, a Sioux from Crow Creek, and a designer for the Edko Co. The group labelled Means a clown, headline seeker, and troublemaker.

A widely-circulated remark attributed to Russ Means, National coordinator for the National Indian Movement, caused temporarily serious problems for the cause of Indian unity. An Associated Press dispatch quoted Means as saying about part-Chippewa Levi Walker, the Indian who plays the part of Chief Noc-A-Homa for the Atlanta Braves: "All the Chippewas used to do was hand around the fort, anyway."

Everyone who knows Means' record of work toward Indian unity, and of his close association with the Chippewa AIM people in the Midwest that Means could not have said such a thing. He did say that Walker, who he feels exploits his Indianness for a show-business stunt, was the kind that "we used to call hang-around-the-fort Indians." Historically, the expression refers to men who abandoned the struggle for Indian freedom in order to capitalize on the material wealth and comparative easy life around the military outposts.

Don't believe everything you read in the papers – including this one. The Creator gave us independent spirits and minds to think with, and good common sense is to be preferred over "what I read in the papers." The Editors.

Members who attended the meeting said that Means considers them "apple Indians – red on the outside and white on the inside."

Brown said that he disapproved of Means' activities to bring about better attitudes toward Indians, such as disrupting the Cleveland sesqui-centennial celebration and the Plymouth Rock Thanksgiving day Pilgrim's Landing, the Mount Rushmore sit-in, and the demonstration in Washington, D.C., BIA offices this autumn. "If he put his mind to it, he could be a great help to American Indians rather than attacking a little symbol," said Brown.

At Chilocco Indian School, the National Guard rifle company C uses a Chief Wahoo rubber doll souvenir – Indian Charlie, they call him – as their leader. He rides on the tip of the company pennant. The all-Indian company's slogan is "Whenever Charlie's there, we'll be there."

Bennett Williams, president of the Washington Redskins thinks the whole thing is silly, too. "Suppose Blacks got together and demanded that Cleveland's football team stopped calling itself the Browns, or ornithologists insisted that Baltimore was demeaning to birds because the team is the Orioles, where would that leave them?" he asks.

However, all over the country, sometimes sparked by Means' suit, and more often independently, Indians were zeroing in on other schools and teams exploiting the Indian image.

Stanford recently abolished a bulbous-nosed bug-eyed caricature of an Indian in favor of a more classical pose, but retained Prince Lightfoot to dance at the games in full regalia, as well as the name "Indians". Lightfoot is a Yurok, better known as Tim Williams, director of the California Indian Assistance Project for Governor Ronald Reagan. Although Williams defends his role, other rumblings from Stanford indicate that just exchanging caricatures may not be enough.

Lorenzo Stars, who is a native American student at Stanford, emphsaized that the administration must realize the "the mascot is a group of people and not an animal." Associate Provost Raymond Bachetti said the caricature "systematically insults" the Indian people. But Acting Director of Athletics Robert Young spoke of the comic caricature fondly, saying, "I've always liked that little Indian."

At Dartmouth, which was originally founded to educate and Christianize Indians and which has sought out Indian undergraduates in recent years, a group of students launched an attack a few weeks ago. Dartmouth should drop the symbol, they said – from sweatshirts, notebooks, and glassware. A huge mural in a faculty-administration dining room, depicting a mythical founding of Dartmouth with bare-breasted Indian women and rum-drinking Indian men in the scene, must go, the students said.

The Dartmouth administration is caught between the students' demands, and the alumni, many of whom prize the Dartmouth Indian tradition emphasizing strength and ruggedness. An administration spokesman says, "We've set up a committee to study the whole thing."

(Meanwhile, back at the Dartmouth Co-op store, manager Dick Fowler says items with Indian imprints are selling as well as ever.)

Other schools have moved earlier on the Indian issue. Marquette University students created "Willie Wampum" a few years ago. Willie consisted of a huge paper mache Indian head worn by a buckskin clad student at basketball games. When Marquette's top-ranked team would draw ahead of an opponent, Willie would cross the court during time-outs and "scalp" the opponents. But when a group of Indian students protested his antics last year, Marquette, urged on by the student government, put him out of existence.

In other areas, the Indians are fighting an uphill battle. At the University of Oklahoma, for example, the mascot, "Little Red," would do a dance every time the football team made a touchdown.

"Little Red would just go out and jump around," says Iola Hayden, a Comanche from Oklahoma who is now director of American Indians for Opportunity, an organization based in Washington, D.C. "Most people in Oklahoma actually felt Little Red was retaining the Indian culture, and they've even brainwashed some of the Indians to believe this," she says.

After Indian student protests, including a sit-in at the university president's office, Oklahoma officially did away with Little Red for a brief period. But last year, he reappeared, unnamed and dancing as part of the school's cheerleader contingent.

"There's no protest now – I think everything's going to be quiet," one University of Oklahoma official says with a note of hopefulness.

Joseph P. Meissner, a Legal Aid Society lawyer acting for the Indians (the real ones) said it was not the first time Indians have taken action against organizations they felt were slandering their heritage.

COMMENTS FROM THE NATION'S NEWSPAPERS ON CHIEF WAHOO SUIT

"We must urge human rights commissions to press charges against the Minnesota Twins and San Francisco Giants, claiming ridicule against various birth phenomena. After that, churches could bring to court the San Diego Padres, the New Orleans Saints and the California Angels. . . . If we really pushed, we could have the ultimate confrontation – the National Rifle Association against the Baltimore Bullets. People, unite!

Scott D. Meyer in
The Minneapolis *Star*

The attack against using Indian symbols for athletic teams is the latest in the type of superflous efforts by groups to gain notoriety and perhaps a giant windfall profit. It should be ignored by the courts which are apparently already over-crowded with more important jurisdictions.

Loveland, Colorado *Reporter-Herald*

"The very idea of such an attack becomes even more ridiculous when you consider that the teams did not have the slightest wish of ridiculing anyone when the symbols were chosen."

Richard M. Millard in
Columbus, Ohio, *Sunday Dispatch*

". . . What the Indians must now do is get rid of the smart college Indians that are squinting through the wrong end of the telescope looking for headlines. Any Indian that wants to take away the emblem of his heritage when it is a national trademark and one highly respected and cherished should be tomahawked and defeathered or at least drummed out of the corps . . ."

Bill McLaughlin in Saranac Lake (N.Y.) Adirondack Daily Enterprise

. . . To our way of thinking, most Indians appreciate the fact that the Cleveland baseball club pays honor and tribute to them instead of doing anything that would embarrass members of that race, a race that is a great part of American history. . . The filing of this lawsuit is ridiculous, to say the least.

Kansas City, Missouri, *News Press*

It is difficult to believe that a $9 million suit has really been filed. . .The "racism" behind Chief Wahoo will be news to millions of people who have followed the baseball Indians over the years, and who no more associate their symbol with real Indians than they believe that Englishmen are short, pot-bellied, run around in knee breeches, and wear a Union Jack for a vest. It's even possible that just the opposite is true – that Chief Wahoo inspires affection for real Indians."

Don Oakley in the Pittsburgh *Press*
and other papers in the same chain

Racism is so implanted in American thought that even newspaper writers describing the anti-Wahoo campaign used verbal stereotypes perpetuating the blood thirsty savage image:

INDIAN CLANS DON WARPAINT
(Miami Herald)

ATLANTA BRAVES IN HEAP BIG TROUBLE?
(The Honolulu Advertiser)

INDIAN UPRISING OVER SPORTS TEAM NAMES
(Ketchikan, Alaska News)

INDIANS GO ON WARPATH
Philadelphia, Pa., Inquirer

LEGAL ARROWS AIMED: AMERICAN INDIANS STILL ON WARPATH
(Lancaster, Ohio, Eagle-Gazette)

REDMAN 'ON WARPATH' AGAINST TV, MOVIES
Piauq, Ohio, Call

SIOUX MAN CHARGED WITH ASSAULT IN CAMPUS FIGHT OVER INDIAN IMAGE

Grand Forks, North Dakota — An American Indian was charged with assault January 30 here after allegedly being involved in a fight at a North Dakota University University fraternity house over snow-sculpture caricatures of Indians.

George Whirlwind Soldier, 27, Rosebud, South Dakota, is accused of fighting three students at the Beta Theta Pi fraternity. Police say the fight occurred after members of the American Indian Movement (AIM) defaced a snow sculpture on campus.

The sculptures were put up by fraternities and sororities as part of the school's King Kold Karnival. The one that was defaced was a hockey player in the guise of a Sioux Indian who had supposedly eaten the University of Michigan hockey team. North Dakota, whose athletic teams are called the Sioux, played Michigan in hockey during the weekend.

AIM officials had asked that the statues be removed, maintaining that they perpetuate the stereotype that American Indians were savages.

Soldier, who was released on $500 bond, is to appear in municipal court on three counts of assault. Police said no one else was arrested. *(Minneapolis Tribune)*

ADVERTISING WRITERS HELP TO PERPETUATE RACIST CONCEPTS

Indiana is trying to boost its image. They want industries to locate there, so they placed ads in the Wall Street Journal and a number of prestigious magazines. They suggest that maybe people think Indiana is sort of unknown, and they want to bring them up to date.

"We're out to dispel the rumor the Chief Potawatomi is alive and on the warpath in Indiana," the ad reads. "We tamed the wilderness years ago. Oh, we still have our Indian uprisings. But they happen on a baseball diamond. And we take pennants, not scalps. . ."

The Lt. Governor of the state says he would like to hear from you. His address is below.

Indiana Department of Commerce
Lt. Gov. Richard E. Folz, Director
Room 3360, State House
Indianapolis, Indiana 46204

Indiana
...a lot more than you expected

Neighboring Indiana is Illinois. Perhaps not to be outdone, the Illinois State Department of Tourism (c/o the Governor's Office, Springfield, Illinois 62706) has a full page ad in color showing the skeletal remains of 12 Indians (may they rest in peace). The garish ad is headed "Adventure in Historyland." If you want a fun holiday in Illinois, you can visit the Dickson Mounds State Park to see how this state has desecrated the graves of our people. "Examining the Skeletons" isn't our idea of a holiday — or of neighborliness. See how the Governor of Illinois explains this — write him.

Or there is Arvin's, manufacturers of humidifiers. They have a huge ad of an Indian with a massive grotesque headdress, in breechcloth and with tomahawk. "How to put moisture in your air without dancing up a storm" is the oh-so-clever punch line.

* * * * * * * *

In the last issue, we told you about Okemo Mountain ski promoters and their advertisement featuring Tonto ("your tribe have much fun, not get scalped — save wampum ten ways").

Kay Flemer, director of public relations has replied to letters of protest with a thank-you-for-your-interest reply. "We are sorry you were offended, but feel that perhaps (the ad) was misinterpreted as representing the American Indian when actually it represents a well-known radio, TV and movie character — Tonto."

And although Jay Silverheels, the Mohawk actor who plays Tonto was born and raised at Six Nations Reserve in Canada, Miss Flemer says he "is one of the finest Americans we have ever had the pleasure of dealing with. Miss Flemer can be reached at Okemo, RFD 1, Ludlow, Vermont 05149, if you think it is worth the effort.

RACISM

Display at Bowness Park, Alberta

The Record, an advertising paper published at Coalinga California has a columnist called Chief Highwinds. Sample column:

"Whoopie! Heap good party at last week's Chamber of Commerce Banquet. Plenty good eating. Plenty good people. Plenty good things said. Much good medicine on way for 'Coaling Station A'. New Chamber Chief Ebury speak with thunder. . ."

A letter to the newspaper brought us a choice reply, suggesting, among other things, that we had lost our sense of humor. If you want a tremendously racist letter for your collection, write your own complaint to Chief Highwinds, The Record, Coalinga, California. You'll be glad you did.

Rath Packing Company of Waterloo, Iowa 50704, whose trade-mark is an eagle-feather headdress, has packaged its hot dogs in a wrapper emblazoned with ten little weiners, each with its headband and feather. Just in case you miss the point, they repeat the famous jungle: "2 little, 4 little, 6 little hot dogs . . ." In the face of this, the only sensible advice to Indians worth keeping is on the package: "Keep Refrigerated."

It's difficult to know who to award the Most Racist Advertising of the Month trophy.

Russell Means, director of the Cleveland Indian Center and national coordinator for the American Indian Movement. He hopes soon to establish a traditional spiritual center for Indian youth. He has been active in a many Indian causes, always firmly rooted in the Lakota traditions. His voice is becoming increasingly important, although speaking out carries the risk of ridicule and the necessity of sacrifice. Witness:

'HONEST INJUN: I LIKE YOU HEAP LOT': AN 'EDUCATOR APPROVED VALENTINE

The Paper Novelty Manufacturing Company (Stamford, Connecticut 06904) makes a packet of Valentine greetings that it advertises as "educator approved" In fact, if you ask them, they will even send a list of the professional panel that has checked each Valentine for correct English usage, authentic illustration, and educationally correct concepts.

"You may be confident that this Doubl-Glo product meets the standards that parents and teachers alike seek to foster," the company prints on the packet cover.

One of the Valentine greetings is of an Indian figure who says, "Honest Injun: I like you heap lot."

Ask the company at the above address to be your Valentine, and get us a list of the educators so we can alert the world.

John Wayne (center, with finger in nose) and feathered friends at Radio City

In a promotional appearance in New York's Radio City Music Hall, John Wayne told 2,500 youngsters who had just seen his latest film to honor God, country, and parents. "Living in this country means you have got to pay your way, and that boils down to living by the Golden Rule."

After his appearance, there was a special stage show, ". . .and the Indians!" produced by Peter Gennaro. Let the promotional ads tell the story: (you wouldn't believe it if we told you ourselves) "The world-famous Rockettes, costumed as beautiful squaws, up-date the tantalizing rhythm of 'Cherokee'. Soloist Gary Gendell leads the Ballet Company on a hunting trip as they dance to "Indians and Bows and Arrows and Doe". Joe McGrath sings 'Indian Summer' and 'Indian Love Call'. A bit of hilarity is offered by Al and Winston with their parody of 'I'm an Old Cowhand' and 'I'm an Indian Too'! . . .the rousing finale: 'Totem Tom-Tom'! "

It's Indian culture at it's finest.

COMMENTS FROM RUSS MEANS' MAIL ON CHIEF WAHOO SUIT

". . . I must make this clear. I am a strong believer in the American Indian. I am the president of a club that is devoting much of their time to studying Indian's lore. . . I do not think the symbol is racist at all. . . Isn't it better that they think of a toothless Indian than no Indian at all? . . ."

Name witheld by request

"Does no one recall that our Indians have no right whatever to their name? It was all a mistake from the start. Perhaps Indira Gandhi will lodge a protest on behalf of the natives of Indian. God knows there are enough real racial problems without all these comic-strip protests."

Edwin D. Neff in the Washington, D.C., Daily News

". . .You apparently are not interested in helping the Indian situation, but are chiefly interested in notoriety and money. An appeal was made in this community during the past few months for a contribution to the Indian Center in Cleveland. . . Had I known that this organization was headed by a man whose vision is as shallow as yours, I would have made no contribution at all . . ."

A Millersburg, Ohio, physician

". . . Baseball is our national sport and no matter how hard vagrants like you try to rob it, you will not do it. They should put you in a cell and throw away the key. If you want money, get off your dead ass and start working. . . "

A student from Central Michigan Univ.
Mt. Pleasant

". . . Please don't do this. I love Indians and am of good Iowa stock and am proud that even that state has an Indian name. . . .We respect your people. Something the Black man never will be able to gain. . . .How many ball teams can the black man say are named for him? Think about it Russell. "

a 60-year-old white grandmother
California

"Fight for your rights just like the big-mouthed Blacks do. Here's some good points to bring up. (1) 95% of all crimes are committed by Blacks. (2) Welfare loads extra heavy for us overburdened taxpayers because so damn many Blacks (unmarried, mostly). . . . Don't go into bars or run with Puerto Ricans. . . "

Your secret part-breed Anglo-Saxon Defenders and Friends

". . .What a pity. All these years that America has grown and all the instances where (the Indian' symbols have survived; and now, the Indian himself is going to be responsible for the decay of the representation of the American Indian in America! Truly, I am serious about this matter. They are making one of the biggest mistakes that the American Indian has ever made in America. I will be one of the first to agree that the Indian has had it rough in America; however, we have been trying. . ."

Signed: "Concerned"

". . . The American Indian is harmed most by idiots like yourself who can't keep their big mouths shut. Apparently the image you project is that of a big-mouthed squawk who hasn't yet learned to do anything but holler. . ."

Mrs. Dale Bennett
Watkinsville, Georgia

Cass Lake Boils Over Tribal Rights

Leech Lake, Minn.

It happened in the state of Washington. It happened in Michigan. Now it is happening in Minnesota.

The Indians are denied their right to hunt and fish. The question is put to the courts. The courts rule in favor of the Indians. The Great White Backlash speaks out.

On December 10th, U.S. District Judge Edward J. Devitt ruled that the Leech Lake band of Chippewa Indians has the right to hunt, fish, and gather wild rice throughout its reservation without obeying state game and fish laws.

The State had contended that the 1889 Nelson Act, under which the Leech Lake Chippewas relinquished "all our right, title, and interest" in the reservation land, terminated the Indians' game rights as well. The Indians, with the backing of the Federal Government, claimed that their understanding of the act was that they would always have unrestricted hunting and fishing rights.

In addition, the state commissioner of natural resources Robert Herbst said that unrestricted rights for the Indians could seriously deplete the resources of the area, which is one of the most popular tourist regions in the state.

The reservation encompasses some 600,000 acres in northern Minnesota. Of this, 572,000 acres are public lands, and the rest is allotted to individual tribal members. It is expected that the ruling will have some effect at other reservations such as White Earth, Nett Lake, Fond du Lac, Mille Lacs, and Grand Portage.

State Rep. James Ulland, chairman of the Minnesota House Subcommittee on Indian Affairs and Wild Rice said that the committee would consider extending the ruling to other reservations. "It is time that the 100 years of continual erosion of Indian treaty rights by the State of Minnesota not only cease, but be reversed and reversed absolutely."

Herbst said that 20% of the state's primary walleye waters are located on the reservation land. He asked Judge Devitt for a ruling about whether the Indians could sell their catch. The ruling did not put in any restriction.

"We've never challenged the Indians' right to hunt and fish on tribal lands, but to extend the commercial taking of game and fish resources on public lands and waters is another question," Herbst said. He indicated that he would have the state appeal the case if the judge thought differently.

Herbst started on a campaign to convince white people that the Indians would destroy all sport fishing and tourism in the state. As tensions increased, Leech Lake tribal leaders called on Governor Wendell Anderson, charging that Herbst was frightening whites with press releases, radio tapes, and by allowing conservation officers to address meetings of whites.

In a statement signed by David R. Munnell, chairman of the reservation's business committee, and by Simon Howard, secretary-treasurer, the Chippewas said Indian

Mayor Dick Neises

people "shall now give serious thought to an organized boycott of all the white communities in our area that continue to engage in racist attacks on our Indian people. The village of Cass Lake will be the first community's so-called leaders," and they connected Herbst's "campaign" with the racist attacks.

As tensions continued to mount, the governor sent aides to ask the tribal leaders to "cool it." David Munnell was ready with his reply:

"Just a minute," Munnell said after listening to two of the governor's aides for several moments. "Who the hell is telling you that Indians are going out and killing deer all over the place? You people down there (in St. Paul) are doing all the talking about the Indians going to ruin the hunting and fishing. You're the ones causing all the trouble and now you ask me to cool things down up here. What do you take us for? Why don't you ask us what we plan to do instead of saying things that ain't true?"

A sign has been put up by tribal leaders – about 50 feet high, that sign is. It resembles a giant movie marquee, with a sarcastic rebuttal to comments and criticisms from the white community.

It takes a local resident to understand the meaning between the lines of the billboard, but one thing is certain – it is a needle under the skin of the white residents.

Cass Lake's mayor, Dick Neises, said he is "worried, seriously worried" that "something really bad might happen. Somebody might get hurt. All it would take is for one or two guys with a snootfull to decide to do something like dynamiting that sign on the highway, or backing up a truck to it and pulling it down. I know people are saying things like that. It's serious all right. You bettcha!"

Bob Karbowski, a resort owner, believes the deer herd will be seriously affected if the Indians do not have to observe the rules of the state.

Indian leader David Munnell standing outside an Indian business. *(Pioneer Press Photo)*

"To be frank about it," he said, "I believe a lot of them (Indians) will go into the woods and kill deer just to show they can do it without anybody doing anything." His resort, worth about $300,000, might be seriously affected, he said. And besides, the trouble among the Indians was being caused by a handful of Indian leaders who are "agitators and freeloaders."

Ironically, commercial fishing isn't what the Chippewas were seeking. In pre-trial negotiations, they offered to have commercial fishing legally prohibited, but they wanted the right to issue licenses to non-Indian fishermen, hunters, and resort operators. The court ruling seemed to be just the reverse: the Indians do not have authority over non-Indians, the judge said – and he made no prohibition of the commercial fishing.

'Why," asked Simon Howard, "would we ruin the fishing when we are building a marina and investing in businesses that will depend on tourist and vacation trade?" The tribe has already invested in a grocery store, gas station, and a money-making paddy for growing wild rice. Construction is underway on a large sporting goods store that will rent snowmobiles and other equipment.

Banker Jim Bianco thinks that an influx of government grants, loans, and use of tribal funds has upset the old power structure.

"A lot of these people went to school together, and most of the Indians were dropouts and just got along as best they could for years," Bianco observed. "Now they are handling big sums of money and putting up businesses. The old paternalism is dead, but a lot of (white) people don't know it yet."

Often blamed by the white community is Bruce Evans, director of the local Community Action Program (CAP) for the last two years. But Evans says that the idea of CAP is to educate the underprivileged so they may take their rightful place in society and earn better than a bare subsistence from menial jobs and welfare. When the Indians are on welfare, they are accused of living off the government, and when they get ahead, they are called down for unfair competition.

Tribal President Simon Howard

So there would be no misunderstanding, Judge Devitt made his language more unequivocal. In response to Herbst's request, he said that the Indians "possess the right to hunt, fish, trap, and take wild rice for any purpose without being subject to any control, regulation or licensing by the state." After this clarification on January 17, the State rumoured that it would likely appeal the case to the 8th Circuit Court of Appeals.

Finally, Artley M. Skenandore, executive director of the Minnesota Indian Affairs Commission, asked the state Human Rights Commission to investigate the tension at Leech Lake. He said he had received calls from Indians about threats from non-Indians of the area.

At the hearing to discuss Skenandore's request, Lester Schlaich, a resort owner and spokesman for the Leech Lake Reservation Action Committee which represents 18 Chambers of Commerce, resort association and sports clubs, denounced the court ruling as "advocating segregation." It would mean the Indians would be under one set of laws, and whites under another, he said. "We are asking for equal justice for all."

In reply, Indians say there have always been two laws in the area – one for Indians, and one for whites. As for citizenship, Indians believe they have always been second-class citizens, hampered by prejudicial attitudes.

Most resort owners feel that if the Indians were ever have the right to issue licenses to fish and hunt on their lands, it would mean the end of the resort industry. If it came to that, one resort operator said he would get out of business and "burn down my resort before I left it for the damn Indians."

The court order will not become effective until late February in order to allow the state time to appeal. But Mayor Neises is worried about what will happen. "If an Indian were to come into town Monday morning and had a deer across the trunk of his car, I don't know what would happen," he said.

(Thanks to Betty Wilson of the Minneapolis Star, *Finley Lewis, Jim Parsons and Ron Schara of the Minneapolis* Tribune, *Don Spavin of the St. Paul* Sunday Pioneer Press for information.)

ST. PAUL A I M'S EDDIE BENTON IS CANDIDATE FOR CITY MAYOR

St. Paul, Minnesota – If Eddie Benton is elected mayor of St. Paul, he will fight for the rights of all ethnic groups, he says. He entered the mayoral race because he felt the St. Paul Indian population has not been given the same rights as other ethnic groups.

He said he would call for community participation in city government, with persons of every background to decide what is good for their community, "with whites truly living as neighbors with all of the community."

A.I.M. workers won concessions from City Council to deputize two Indians as voter registrars, and to set up registration centers at Indian powwows.

Benton's campaign committee consists of a Black, a Chicano, a White, several Indians, and a good number of young people – "everyone from longhairs to no-hairs," he says. Win or lose, he hopes to have a political coalition that City Hall will have to respond to and deal with.

RITA ROGERS RE-ELECTED FOR AIM

Minneapolis, Minnesota – Rita Rogers has been re-elected chairman of the American Indian Movement (AIM) of Minneapolis. Other incumbents renamed in the late November election were Mary Jane Anderson, co-chairman, Francis Blake, treasurer, and Sharon Romano, executive secretary.

Elected directors were Adrian Pushetonequa, Florence Hill, Richard D. Graves, John RedHorse and Barry BlackHawk. Named youth directors were Jean Rogers and John Livingston. *((Minneapolis Tribune)*

Tesuque Pueblo

**"Within and around the earth,
within and around the hills,
within and around the mountains
your authority returns to you."**

— A Tewa Prayer

Alvin Josephy of American Heritage Magazine *said recently, "What is happening to Tesuque Pueblo marks the beginning of the biggest land war in America since the 19th century."*

Tesuque Pueblo: high desert, muted colors, hills covered with short pinyon trees and junipers, a spectacular view of the Sangre de Cristo Mountains.

The ideal place for a pueblo — and more recently, the selected location for a housing development on a 99-year lease that has the pueblo in an uproar. Although many of its members are against the lease — now that they have found out about it — it was signed by a former council, and is still favored by the headman, Martin Vigil, who dabbles in State Democratic politics as well as pueblo matters. The protesting group has no formal leadership, but Mrs. Joseph Duran, wife of the present governor, is prominent and outspoken in her denunciation of the lease.

The company proposes to develop a resort-type non-Indian community of 15,000 persons, complete with man-made lake, 18-hole golf course, and country club. Tesuque Pueblo census in 1970 was 261 persons.

Cochiti was the first to lease land and water to some of the 280 land development companies in New Mexico. Tesuque Pueblo was next in 1970, leasing almost 1/3 of their land. Now Governor Porfirio Montoya of Santa Ana has stated on TV that his council is now under pressure from the land developers.

The leases are government-approved, including 99-year-terms for loss of water and land to meet the needs of non-Indian migration from the cities. And the approval is not the full extent of BIA involvement: the BIA sponsored Kirschner Report of 1967, *Development Plans for Six Northern New Mexico Pueblos,* is a blueprint for exploitation of pueblo resources in the interests of progress. The report strongly recommends land development. Few Indians are aware of the existence of the report, let alone its contents.

Water-rights expert William Veeder of the BIA, who frequently has taken an out-on-the-limb view contradicting his employer, says that when the Tesuque contract was being prepared, "I said that, in my judgment, under no circumstances should the Tesuques release any water whatsoever."

John Crow, deputy commissioner of the BIA, has come out solidly in favor of the Tesuque lease. On behalf of the President of the United States, the Secretary of the Interior, and the Bureau of Indian Affairs, he had replied to the petition of the protesting Tesuques refuting all the points of the petition.

"Our basic interest in this lease, as trustee, is to promote the development of the tribe's land for the benefit of all the Tesuque Indian people." He also felt that the rental is "certainly adequate."

Mrs. Duran was saddened and upset by having the petition taken so lightly. She wrote back to Crow:

"Your letter was unbelievable. I did not understand or believe you would write such a letter. It will bring sadness to many Tesuques. . . .I thought that we Tesuques had friends in Washington in the Interior Department. It is very sad and humiliating to discover that we don't."

So far, though, the windfall to the pueblo is hardly a breeze. Total amount paid by the developers to the pueblo, according to Lee Vigil, is just $22,000.

To charges that the people should not challenge their tribal leaders, Mrs. Duran replied that "even a small little boy can correct a grown man if he is doing wrong. That's the way Indian life goes. That's the way an Indian believes." And to charges that the protest group wants to bring in a "modern" form of government to replace tribal leaders, she says, "No — we have no hard feeling for our council. We just want to get our leaders on the right path again."

A small pueblo is tied together by close family relationships. If one knows which family ties to pull, from the outside, the situation becomes unbalanced. From the inside, Indian-style controls operate, and power is evenly divided and difficult to corner. But there has been influence:

James Hena is from Tesuque. He is the executive assistant to BIA commissioner Bruce, and works in the office of John Crow at a salary of $20,000 a year. Unknown to his people, he signed, with others, the 1964 tribal resolution requesting Congressional permission from the government for Tesuque pueblo to lease land for 99 years. Hena had been appointed governor that year by his father-in-law, Martin Vigil.

Vigil, now 75, has been headman of the pueblo for 45 years now. He appoints all officers and councilmen annually. He is well known, a former chairman of the All-Indian Pueblo Council, frequent visitor to Washington, and works closely with U.S. Senator Joseph Montoya's supporters in the Democratic Party. Vigil signed the 1969 resolution which approved the 99-year-land lease — again without the knowledge of the people, or even the full understanding of the tribal council. He had appointed himself governor, when Hena went to Washington.

Traditionally, when the headman, also known as a cacique, appoints a man to governor, the appointment carries with it an obligation of selfless service to the people. For a governor to leave his office in mid-term to take up an outside interest is viewed with disfavor by the people. It has only happened twice. In 1964, Suazo resigned to keep his job with the BIA — and Hena resigned to go with the BIA.

The Tesuques learned for the first time in 1970 about the lease when Governor Joe Romero, nephew of Martin Vigil, called a special meeting of the pueblo in May, and told them that the council had approved the 99-year-lease. He announced that the lease would be signed at a public ceremony which would include Indian dress, dancing, and booths to sell Indian crafts.

Soon after Romero's announcement, the negative reaction of the Pueblo began to set in. The first sign came in an article, "Our Land, Their Future," written by Vickie Vigil and printed in a small Santa Fe underground paper. Once discovered by the tribal leadership favoring development, the article was suppressed successfully until it was smuggled out and printed in AKWESASNE NOTES.

Encouraged by this show of support, the protesting Tesuques entered two floats in Santa Fe's Labor Day parade.

When Senator Edward Kennedy came to the Southwest to conduct hearings on conflicts of interest in government that adversely affected Indians, it seemed like an ideal time to bring up the Tesuque matter. In fact, the protesting Tesuques had written Benny Atencio, chairman of the All-Indian Pubelo Council, to get a place on the agenda.

They allege that Atencio did not answer their letters and protest petition, and did not want to discuss the matter with Governor Duran, who is concerned over the dissension in his pueblo. Atencio told Duran it was an "internal matter" for his pueblo to decide.

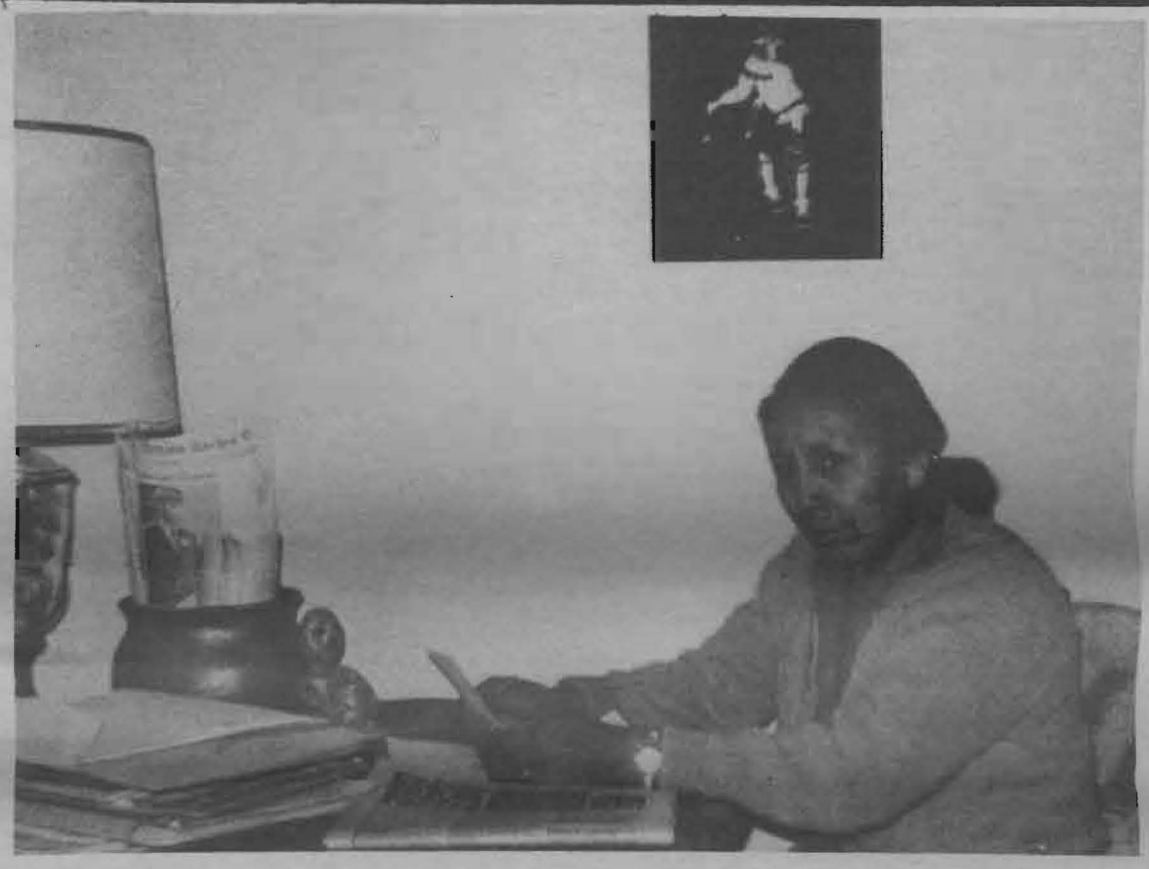
Historically, however, coalitions of the pueblos have been more vigilant in guarding against intrusion by Anglos. In 1680, for instance, they banded together to expel the conquering Spanish. In 1920, when U.S. Senator Bursum of New Mexico introduced in Congress a bill which would have placed all Pueblo land on the open market, the pueblos took united action resulting in the Pueblo Lands Act of 1924 which placed them under the official protection of the U.S. Government.

Letters of encouragement, offers of legal assistance and financial support are needed by the Tesuques who are opposed to the lease to ensure that their rights, and the rights of the unborn generations, are protected. Write: Tewa Tesuque, POBox 903, Albuquerque, New Mexico 87103.

Money can bring materialistic riches to the people, but land is the richness of life.

. . . And as for the BIA, they have not assisted us in our needs. Being advisor for the Indian people, they ignored us and did not consult enough with the tribal council for a better contract than the one that was signed. . . The BIA control our tribal court and choose our children's school and even decides for us what our houses should look like and how they are built. It is odd that they refuse to give us good legal advice or even guarantee us a good lawyer. . . We have tried to get help from our guardian, and they have betrayed their trust. . .

So, Senator Kennedy and Senator Tunney, this is the written material we have to offer to be put on your committee hearings records. Please help us.



Mrs. Joseph Duran, a copy of AKWESASNE NOTES on her desk, is trying to find sufficient funds to finance a campaign to save the pueblo. So far, all legal groups with Indian interests have declined to offer assistance.

We are told that we still look to the past and bring out the troubles that the white man has brought to the Indians. But we are not talking of the past because the contract is only another treaty — and they are being presented today to the Indian people. Yes, our ancestors were cheated too, but the truth is, *it is still happening today.*

. . . We the Indian people of Tesuque believe that the money is important for survival at this time, but not to the extent of leasing our land for 99 years, the same as selling it. And the developers subleasing it in return to buyers for a larger amoung of money. Our land can never equal the amount of money that the whole world has to offer.

Tesuque Pueblo is a small community of Indian people. We believe strongly in our Indian religion, customs and culture. We believe our land is our whole life and sacred as our lives. Explaining this to a non-Indian is difficult. To them, it holds no meaning of respect. With a land development, Colonias de Santa Fe, we must see our lives and the lives of future generations being destroyed. All Indians across America and Canada have been and will be destroyed in their way of life by taking their lands, water, and most of all, their life.

We believe that our Great Spirit gave us this land to live accordingly with it, and it was not meant to be changed or destroyed. Some of our own Indian brothers cannot see the meaning of the land anymore. We cannot get across to them or the non-Indians what we feel in our heart for the land that was leased.

PIT RIVER PEOPLE BACK AT FOUR CORNERS STILL IN COURTS

Sacramento, California

Even while the trials resulting from the bloody Battle of Four Corners in October, 1970, continued here, Pit River tribesmen returned to that site to start a new — and growing — occupation.

Some have already been found guilty of charges arising from the earlier confrontation, and are awaiting the outcome of appeals. Still others have had charges withdrawn, and eight more are in the last weeks of what is expected to be more than a month-long trial for assault on law enforcement officers.

And yet they went back.

The place is on land controlled by the U.S. Forest Service where highways 299E and 89 meet. Tribal chairman said they plan to build a structure for religious services, something, he said, which white men would not dare to tear down. Several tepees are up.

As the Indians grew more determined, the officials became more wise. "Whatever we do, I'm sure we're not going to create a confrontation," said U.S. Forest Service Officer George Roether. But he said that building a church would be in violation of federal law. Sheriff's deputies have been watching from the state highway, but say their orders are just to keep an eye on the situation.

Aubrey Grossman, head of a six-attorney defense team has been hampered by a ruling that the history of the Pit River Nation's claim to 3.4 million acres of land northeast of Redding is not relevant to the case.

Judge Philip C. Wilkins ruled that the federal government has title to the land at Four Corners and that he would instruct the jury on that. But he commented, "These Indians may very well file suit for ownership to that land and win it."

Defense attorney William Millhone rose to protest, arguing that banning the historical evidence would deny the Indians the right to raise the question of provocation by federal authorities, and that because of the strong evidence the Indians had to the land, the government had a real incentive to break the back of the Indian movement.

Before the ruling that land ownership was not an issue in the case. Grossman had planned to introduce the 1959 findings of the Federal Indian Claims Commission that the Pit River People had 3.4 million acres of ancestral land seized by the Federal Government without compensation in 1853.

Although the first witness, James Berlin, supervisor of the Lassen Nation al Forest said the first blow in the battle was when Mickey Gemmill, former Pit River tribal chairman, hit a U.S. Marshal over the head with a 2x4 as the officer tried to prevent Ross Montgomery, current tribal chairman, from cutting down a tree. But Grossman also was able to introduce evidence that Gemmill had tried to avert violence by calling the White House on the same morning to seek intercession. "They were trying until the last ditch to resolve this by peaceful mean," Grossman said of the Indians. "The representatives of the government at Four Corners, we believe, wanted violence."

After the confrontation and the arrests by the 30 Shasta County Sheriff's deputies a U.S. Marshal, and 8 deputy marshals who came to the Indian encampment — all fully armed — the Quonset hut was taken down by an additional force of 50 forest service employees who were not armed but who carried tools such as crowbars.

The jury finally selected to decide the case is all white except for a Japanese-American woman. They include a night watchman, an Air Force base employee, a real estate agent, a State of California clerk, a State of California accountant, an electrician, a nurse, a widow, a retired carpenter, a waitress, a housewife married to a California Highway Patrol employee, and a U.S. Post Office employee. The jury was selected after questioning by the judge, over objections of the defense that the questions were not sufficient to determine if the jurors were prejudiced against the Indian defendants.

Eight Indians are on trial: Gordon Montgomery, Darrel Wilson, Andy James, Mickey Gemmill, Lance Sands, Eric Mattila, and George Montgomery. After waiting for more than a year for the case to come to trial, four other Indians had their charges dropped: Lillian Mix, Arnold Gemmill, James Wright, and Louis Mitchell of Akwesasne. The charges were dropped just a few days before the case was to go to trial, and Mitchell had travelled from Akwesasne across the continent to California for the trial, which opened February 8.

The trial originally was scheduled to begin February 1. About 50 Indians — defendants, children, wives, friends — travelled well over 200 miles, one way, to Sacramento from their homes in northern California. They arrived the previous evening, some of them sleeping on the floor of the Sacramento Indian Center.

When they arrived at the courthouse, though, they were told that the casa had been postponed for a week. It was a surprise even for the defense attorneys. The disappointment and anger of the people was summed up in the corridors after the announcement by Pit River councilman Melvin Wolfin, who said quietly: "I don't think it's really right. Maybe it's something we have to go through, I don't know."

Midway through the fifth day of testimony, one of the jurors, Sacramento carpenter Wesley Trimble, spoke out in the middle of questioning to tell the court that defense attorney John Moulds III was "out of order". Judge Wilkins immediately recessed the case for the day.

Pit River Indians resume occupation of land controlled by U.S. Forest Service at site of Battle of Four Corners, 1970.

There had been other trials in December. In the trial of Mrs. Rose McGarva, charged with interfering with a police officer, her father, Merle Wilson, testified that he was knocked to the ground by law enforcement officers when the melee broke out, and that while he was on the ground, one of the officers tried to hit him. Mrs. McGarva had testified that she was arrested when she attempted to go to the aid of her father who was on the ground with an officer trying to club him with a gun.

Rile Webster, 77-year-old Pit River elder, testified that he was clubbed to the ground by officers at Four Corners, and that he was Maced after his hands were cuffed behind his back. "Then one of them officers ran up," said the old man in a soft, steady voice, " and he squirted that stuff in my face. But my glasses kind of protected my eyes and it ran down my face." He was later released without being charged.

Aubrey Grossman

Rose McGarva

During the December trials, Grossman intensely questioned Shasta County Sheriff John Balma, provoking him to lash back that Grossman himself is responsible for inciting the Indians and had masterminded "what they've done in this county."

Grossman probed to find out what steps the sheriff had taken on days previous to the arrests to effect a peaceful solution. "I'd done nothing. I had nothing to do with them," he replied. Grossman then asked the 25-year-veteran officer if he'd always known the Pit River people to be peaceful. "They always have been peaceful until you got connected with it," Balmer shot back, leaning forward on the witness stand.

Deputy District Attorney Walton Gill, in his closing arguments, hinted to the jurors that the Indians might be a threat to every homeowner. "I probably shouldn't put it so personally," he told the jury. "Each of you who owns a home or owns property, at one point or another derived that title from the United States government." The Indians have always zeroed in on large corporations such as Pacific Gas and Electric, and on national forest and national park land, however, a point Gill did not mention.

Grossman told the jury that the government itself had provoked the fight at Four Corners so that the Indian occupation of the land would itself not become a legal issue, but instead charges like tree-cutting, assault, resisting arrest, etc., would be argued.

"Why did they want to start a fight?" Grossman asked. "Because the government does not want a clear, honest legal test of the Indians' claim. They want it to go into court as 'Did you interfere with an officer?' . . ."

Before closing arguments, the jury saw two films of the Battle of Four Corners, one of them from Redding TV station Channel 7R, showing considerable violence, and the other from the sheriff's office, showing almost none of the turmoil.

A considerable portion of the police film, just four minutes long, shows attorney Grossman walking around the scene. Trevanion Merrifield, identification officer for the sheriff's office, testified that he had taken the movies, and that " . . . I wanted it as a matter of record that you were present when this went on."

After deliberating, the jury became deadlocked 9-3 for acquittal

In a separate trial, tribal chairman Ross Montgomery and Gordon Montgomery were found guilty of cutting down a tree during the October 1970 occupation. The case was tried before a judge alone, and defense testimony was pared to just 45 minutes in order to present a bare case zeroing in solely on the question of land ownership, and concentrating on making the case fit for appeal to higher courts. It now rests with the 9th Circuit Court of Appeals in San Francisco.

A number of local residents formed Non-Indian Citizens' In Support of Justice for American Indians, and approached Shasta County District Attorney Robert Baker to drop charges against the Indians. They pointed to estimates of $1600 per day in costs to taxpayers to try the Indians, and pointed to the fact that Baker has been unable to get convictions. However, he refused to drop the charges.

As questioning of jurors continued late into the afternoon one day of the trial, Gordon Montgomery, one of the defendants, sitting at a long counsel table with the six lawyers, got up and walked out of the courtroom.

U.S. Attorney D.Dwayne Keses and his chief assistant, William Shubb, scowled at Montgomery's departure, hurriedly whispered, and Shubb stood to say, "Your honor, the law requires that the defendants be here at all times."

Defense counsel Grossman appealed for reason, saying that his client had simply gone to the washroom.

U.S. Attorney Keyes approached the bench, lawbook in hand, and all six defense attorneys crowded with him in a huddle with Wilkins while the audience and prospective jurors tittered. Judge Wilkins later ruled that defendants must be present but, "If we have to go out for something like going to the head, we'll have an interruption."

Said a middle-aged Indian woman in the corridor after:

"That's what the federal government's been doing to us for years — telling us how and when."

The trial is expected to continue for some time. But the occupation also goes on back at Four Corners, the home of the Pit River People.

(Thanks to John Hurst and Alan R. Berry of the Redding Record Searchlight. Photo from the Sacramento BEE.)

Native Alaskan Land Claims

"What the Congress giveth, the Congress can taketh away."

– old Indian saying

The Alaska Native Claims Settlement Act is now law. The compromise settlement sets forth a complex plan to divide the state of Alaska, to compensate the Alaska Natives for extinguishing aboriginal title, to establish a Native corporate structure for administering their resources, and to insure some land-use planning.

But before everyone pats themselves on the back – and before the Native people spend their money – know that the problems are just beginning. For one, a movement of sportsmen, led by *Field and Stream* magazine, wants to campaign for a new Congress that will rescind the settlement. They figure that since the Alaskan natives are now a part of the "public", and since the public needs more land, that the land should be public land and that should be fair enough. (See box.)

And as Richard Thompson, editor of the Friends Committee on National Legislation says in his monthly report for January, "It must be kept in mind that the administration of this law could be as devastating as no settlement of the claims."

Even if the settlement goes according to plan, the ecological effect alone on the native people will be drastic. The oil industry – and the American consumption of oil – forced the Alaskan Natives to accept the current law, or risk losing everything.

Seymour Priestley and Nancy Oestreich Lurie of the Department of Anthropology of the University of Wisconsin at Milwaukee have already written to Conley about his editorials in Field and Stream. *They point out that the land settlement is not a "gift", but simply "the equitable observance of minority rights insisted upon by Native Americans, who have learned the use of the democratic process in publicizing their problems and lobbying for justice. Conley ignores evidence that Native Americans, when not imposed upon by U.S. policies, have demonstrated more respect for the land than has the American public. . ."*

Although the Congressional award may seem large to many people, there are some interesting comparisons to remember:

– one man, R.O. Anderson, chairman of the board of Atlantic Richfield Co. (oil) is alleged to own more land than the Alaskan claim. He is the largest single private landowner in the U.S.

– the 40 million acres going to 60,000 natives equals 10% of the (alaskan) land going to 20% of the people, who, in fact, have a valid claim to 100% of the land.

In addition to the sportsmen's threat to the native award is the conservationists' demand that 80 million acres be set aside as a wilderness preserve. Native land selection would be threatened since a preserve would exclude any village in the preserve from holding land and possibly delay others in their selections. Since all this would be done in the name of conservation, public (and native) interests, etc., it will be difficult to fight against.

Least they could all do is let the ink on the "treaty" dry.

– Thanks to Ron Cobb

EDITORIAL

from the January, February, and March issues (1972) of Field and Stream
"the number one magazine for sportsmen"

The federal act granting the Indians and Eskimos of Alaska almost a billion dollars and 40 million acres of land will probably be signed by President Nixon and be law by the time you read this . . .

At a time when the American public is in dire need of land to be forever publicly owned, to give a parcel of land bigger than Alabama, Michigan, or Pennsylvania to only 55,000 citizens is not in the best interests of our country. Certainly it will be harmful to future generations.

It is a paradox how such a claim by a small group of natives could hold water in today's world. Unlike tribes in the Lower 48, the natives of Alaska were never brought by gun to sign treaties giving up their aboriginal claims to the land. Now, because our forefathers didn't shoot them up, so to speak, our Congress has decided that it must pay off with 40 million acres and a billion dollars.

. . . Many questions still hang in my mind. How could Congress do such a thing without due consideration of the good of the American public at large – both native and whatever? Are national laws concerning aboriginal rights in the best interest of the American public now and in the future? Why do we ease our national conscience over the treatment of the Indians in the Lower 48 by giving the Indians in Alaska the pot at the end of the rainbow?

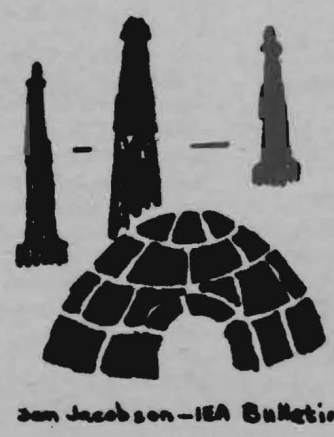
. . . Friends, we are victims of the biggest hoax ever perpetrated in the name of the Noble Savage by any legislative body. . .I don't know about you, but my conscience doesn't hurt about the lot of the Alaskan Indians and Eskimos. They were never treated like the Indians in the Lower 48, and so I can't see why we should give Alaska back to them. The time is now before the land giveaway is a fact for the non-Indian citizens of Alaska and the citizens of the United States in general to take a suit to the Supreme Court. We've got to band together now to save this land. . .

. . . If the Indians and Eskimos in Alaska now play their cards right, I predict that they will become the richest and most powerful group in Alaska. Giving only leases, not title, on the oil fields will give them untold wealth which can be invested in all manner of business in Alaska and in the purchase of additional land. In two decades, it may very well be that all of Alaska will be run by the Indians.

From what I have said, I am sure I will be labelled anti-Indian which is not true. I am pro-public – for the good of America and that sort of thing. I do not believe it is right to give this much money and this much land to any group. The Alaska Indians and Eskimos are born Americans just as I am. I deny their right to make this claim on the treasury and land of our country.

*(*Field and Stream *calls itself America's Number One Sportsmen's Magazine. It's editor is Clare Conley. In full-page editorials in the January, February, and March issues of the magazine, are printed editorials opposing the recent laws passed to settle Native claims in Alaska. Since he is calling for a suit to stop settlement, or for Congress to withdraw the lands after the November elections, his viewpoint is important for native people to understand.*

(If you wish to write him in reply, the magazine's address is Field and Stream, c/o Holt, Rinehart & Winston, 383 Madison Ave., New York, N.Y. 10017. Send a copy of your letter to this paper, too.)



". . . the majority of the mail and calls I have received have favored my thinking.

". . .The natives can currently use the public land in Alaska just like any other citizen of the United States, and there is nothing wrong with that system.

" . . . I have asked for voting records on this bit of lawmaking and will endeavor to put the House vote in the magazine. However, the Senate took a voice vote, so it is up to you to find out from your senator how he voted.

"Several correspondents have suggested that the citizens against the act organize and fight it. It's a good idea. There are only two ways to prevent losing the 40 million acres, which is what must be fought for. One is to elect a new House and Senate which will pass yet another bill superceding the first and allowing much less land – say 20 to 5 million acres. The second possibility is to challenge the first bill in the Supreme Court on the grounds that Congress did not act in good conscience for the future well-being of the United States by giving away 40 million acres. In other words, fight it on the grounds that the land allowance was too large.

"Such an organization, I would estimate, would need to be at least one million strong. Can you do it? I can only tell you what you need; can you get together a million names and addresses of persons who want to fight the Native Claims Act? I'll count them, but you've got to send them to me. All right, I'm counting – one (that's me . . . "

Indian leader assails new BIA policy

Washington, D.C. — Last year, President Richard Nixon of the United States asked Congress for money for the Bureau of Indian Affairs "to emphasize the necessity of total Indian involvement. It was a stormy year for the BIA as Indians did try to get involved — but became embroiled in bureaucratic power struggles.

This year, President Nixon wants even more money — $102 million more, and says the increased budget would be "opening the way to total Indian involvement."

And then there is the new BIA program that Commissioner Louis R. Bruce calls "the most comprehensive program ever devised in the Bureau", and which Asst. Interior Secretary Harrison Loesch says is "the most significant redirection of the Bureau in many years."

Leon Cook says it's a "typical snow job."

Certainly that opinion is as valid as the others. Cook is president of the National Congress of American Indians and until last December 12, was in the top echelon of the BIA itself. He resigned in protest over reorganization within the Bureau that used Indian officials to make the programs seem authentic without having real Indian involvement.

Cook said that "there wasn't anything new in the Administration's program. He said that Indians still did not have any input in programs to help themselves.

As Cook points out, many of the Bureau's programs are commendable, and sound good on paper, but are not reflective of Indian thinking, Indian priorities, or Indian participation. Among the programs which Bruce outlined are these:

1. The $42 million annual job training program which has in the last 15 years lured between 150,000 and 200,000 young Indians off the reservation to the big cities for jobs, will be redirected. It will be controlled by the Area offices, and will concentrate on training Indians in skills intended to be used on or near the reservation.

2. Each reservation will be encouraged to map-out a long-range plan for its development, with emphasis on taking over functions which have traditionally been carried on by outsiders, such as roadbuilding, school-

LOUIS BRUCE. . . and 'a pretty chart'

teaching, supervision of recreational-employment facilities, such as lakes and motels, and initiation of Indian-owned grocery stores and car dealerships.

3. Improving and increasing the roads on Indian reservations, a program which the President's budget officer had held up last year but which now has promise of getting doubled funds of $60 million for the upcoming fiscal year.

4. Increasing Indian control over educational programs, from a $9 million program for Indian-supervised schools to a $20 million program next year.

5. A heightened emphasis on resource protection, particularly of water rights, with the top priority the preservation of Pyramid Lake for the Paiute Indians of Nevada.

The entire budget must be approved by Congress, and allocations made before the programs can be activated.

Interior Department officials were ecstatic over the program. An aide to Interior Secretary Rogers C.B. Morton said, "This is the beginning of the solution to the Indian problem. It's doublejointed: jobs and economic and social mobility plus saving their Indian culture by allowing them to stay on the reservation. It's revolutionary."

But Cook and the NCAI are bitter about the current situation. In a press conference January 21, he called the administration's program "garbage", and a collection of "pretty charts".

"It is a typical kind of snow job that they've tried so often and put over on Indian Country in the past, the 35-year-old Red Lake Chippewa said. "If they think we are going to swallow this stuff, they are kidding themselves."

LEON COOK, President of the National Congress of American Indians . He left a top-echelon job with the Bureau of Indian Affairs last Autumn, rather than compromise his own integrity, or that of the Indian peoples. Since then, he has been elected to the NCAI, and is working to make that organization an active proponent of Indian causes, as well as a watchdog on Washington activities. He believes that if the government were really serious about hearing "what the Indians want", the current budget and program would meet such priorities as approving land acquision requests toalling $200 million, and appropriate $50 to $75 million for reforestation of reservation timber destroyed by white-owned logging firms, as well as at least $10 million for agricultural technical work.

OEO INDIAN PROGRAMS BOSS OPPOSES REORGANIZATION OF HIS AGENCY

Washington, D.C. — Discussions concerning the possible regionalization of the operations of the Indian Division in the Office of Economic Opportunity (OEO) have prompted a threat of resignation from Director Robert Howard (Blackfeet).

Howard, who assumed the directorship of the Indian Division only last Nov. 21, said he is "vehemently opposed" to the projected decentalizing of funds and programs currently under his office to the ten Federal Regional Councils across the country.

"If this is forced on me, I'm going home," said Howard in a special interview with Richard La Course of the American Indian Press Association. "This is not in the best interests of the Indian people. I didn't come to Washington to regionalize the Indian Division, but to strengthen it."

The possible regionalization is part of an overall regionalization plan affecting five departments with Indian programs: Labor, HUD, HEW, OEO and Transportation with the planners being coordinated by the Office of Management and Budget (OMB).

Under the regionalization plan, all monies for Indian programs — apart from the Bureau of Indian Affairs — would be pooled and funded from the ten regions, which would control and allocate funds both to tribes and Indians in the cities.

According to the OEO, the purpose of the plan is to increase staff at work on Indian programs, provide a better overall job of making — and reviewing — grants to Indians, and to move the operations of the Indian Division geographically closer to reservation and urban Indian communities themselves.

Opponents of regionalization object on several grounds. They claim Regional Offices cannot provide the political pull which can be developed in Washington. The heads of Regional Offices are political appointments, they say, and the jobs themselves are viewed as "political plums." The problem of equitable distribution of OEO and other monies among America's minorities would be increased, particularly in the area of competion between Indians and blacks.

The Indian Division currently funds 69 separate Community Action Programs (CAP) for the tribes, and funds four new urban demonstration programs. Over a period of seven years, it has directed substantial monies into a variety of Indian programs and produced new Indian leadership.

"The most devastating portion is the destruction of what reservation Indians consider their special relationship with the federal government — working directly with Washington," said Howard. "For the most part, regional offices are not sensitive to Indian people and their particular problems. They've got cities and other areas they view as major things to be taken care of. Indians are an afterthought minority."

Backed by President Richard Nixon's pledge that the government will consult with Indians, Indian OEO programs are starting to make it clear that someone had better start asking Indians what they think of the plan before making any changes. *(American Indian Press Assn)*

Washington, D.C. — The Nixon Administration has budgeted $521,900,000 for the Bureau of Indian Affairs, more than one fifth the Department of Interior's Budget and more than 100 million dollars increase over the 1972 fiscal year. It covers the period from July 1, 1972 - June 30, 1973. Of the increase, $50 million is for the first installment on the Alaska Native Claims settlement. All budgeted items are subject to approval and appropriation by the Congress. The budget:

Education and Welfare Services	
Educational assistance, facilities and service	$177,434,000
Welfare and guidance services	64,392,000
Employment assistance	42,133,000
Maintaining law and order	8,087,000
Resources Management	
Forest and range lands (including outdoor rec)	8,260,000
Fire suppression and emergency rehabilitation	800,000
Agricultural and industrial assistance	17,900,000
Soil and moisture conservation	8,473,000
Maintenance of roads	6,386,000
Development of Indian arts and crafts	650,000
Management of Indian trust property	12,149,000
Repair & maintenance of building & utilities	23,987,000
Operation, repair, maintenance, Indian irrigation	1,694,000
Indian business development fund	———
Environmental quality services	860,000
Construction	
Building and utilities	32,391,000
Irrigation systems	15,215,000
Land acquisition	———
Road Construction	
Federal-aid highway roads (program costs, funded)	53,941,000
General Administrative Expenses	
General adm. exp. (total program costs)	6,042,000
Claims and treaty obligations	161,000
Alaska Native Claims	50,000,000
Miscellaneous Permanent Appropriations	
Total Obligations	7,420,000
Revolving Fund for Loans	
Capital Outlay: Acquisition of Loans	3,000,000
Intragovernmental Funds	
Facilitating Common Services (HEW)	1,600,000
Other Services (Health, Education, Welfare Dept)	———
Remote Sensing (EROS-NASA)	30,000
MDTA (HEW)	———
Miscellaneous other accounts	200,000
Surplus Milk Products	500,000
Phreatophyte Project	———
Indian Education For Disadvantaged, Title I	12,000,000
Indian Education, ESEA, Title VI-A, PL90-10	130,000
Indian Education, Teacher Corps, Title V-B	———
Forestry Inventory (Econ.Develop.Admin)	———
Indian Education, Title VII, PL 89-10	1,000,000
Indian Education, Educational Centers & Serv. Title III, PL89-10	302,000
National Defense Education Act, Title III	50,000
Applied Radiation Technology (HEW)	———
Indian Education, ESEA, Title II, PL89-10	133,000
Indian Health Services	
Patient Care	112,363,000
Field Health Services	47,544,000
Administration	3,272,000
Adjustment of Prior Year Costs	———
Indian Health Facilities	
Hospitals, New and Replacement	2,176,000
Hospitals, Modernization adn Repair	778,000
Outpatient Care Facilities	177,000
Grants to Community Facilities	214,000
Sanitation Facilities	34,839,000
Personnel quarters	23,000

(Thanks to the Friends Committee on National Legislation Report on Indian Legislation for February, 1972.)

Another Form of Termination

INDIAN WATER PERIL

Once again, the white man is playing the old game of "divide and rule" with Indian tribes. In this latest effort, the instigators are trying to pit the tribes of the lower Colorado River against the so-called "dry-river tribes" – those Indian tribes from the Gila River and Salt River of Arizona.

Under the Central Arizona Federal Reclamation Project (known as CAP) the government is planning to allocate 1,200,000 acre-feet of water annually from the Colorado River, to furnish water for the cities of Phoenix and Tucson. The "dry-river" tribes have been given an ORAL promise that they also will receive water from this allocation. But we know from past experience how much these kinds of promises to Indians are worth! The tribes of the Gila River and Salt River areas have water rights, but through legal chicanery, the white man has dried up their rivers and diverted the water that should have been theirs.

Now our Indian brothers of these tribes are being told that we, the tribes of the Lower Colorado River, are trying to prevent them from getting water. Once again, White-eyes has twisted and distorted the truth! . . . More water has already been allocated from the Colorado River than it contains, and because of the heavy use, it is polluted almost beyond reclamation.

Rather than let still more wrongs be committed against Indian tribes, I believe that the tribes should join in a coalition to help each other – to fight to keep our precious water from being diverted to the cities, to foster their growth and spread their pollution. At the same time, we should work together to help all tribes to obtain the water we so desperately need.

— Editorial by Georgia Culp, *Chemehuevi Newsletter, Jan., 1972*

By William Greider
Washington Post Staff Writer

SACRAMENTO, California – Back when "the West was won," the peace treaties ended hostilities with a flourish of Indian metaphors.

"For as long as the grass grows and the rivers flow," they promised.

That 19th century rhetoric about rivers and grasses is assuming a new and ironic meaning for the descendants of the participants in the Indian Wars, on both the winning and losing sides.

In Northern California, where the Trinity River flows through the 86,000 acre Hoopa Valley Reservation, the Indians have watched the stream steadily diminished as upstream dams diverted the water to the great population centers to the south.

"The White Deer Skin Dance is accompanied each year with a boat dance," said Peter Martin, tribal chairman, explaining an ancient ceremonial. "Four dugout canoes going down the river, four abreast. This year, the river was not wide enough to accomodate the boats."

In Southern Arizona, the Papagoes once farmed 1,700 acres, irrigated by wells. Thier plan, approved in Washington, was to expand gradually to 11,000 acres. Instead, the project has shrunk drastically.

"Pumping of ground water by non-Indians near the Indian wells has lowered the water table nearly 200 feet," said Augustine B. Lopez, chairman of the Papago Council.

Near San Diego, California, the Rincon Band of Mission Indians had dry wells too.

"The hands of our white neighbors are filled with citrus and avocado and other crops," said Donald Calac, the Rincon chairman. "Most of our land is idle."

The San Luis Rey River, he said, is diverted upstream to supply water for the communities of Vista and Escondido.

"Our waters have been wrongfully stolen from us for more than 75 years," Calac insisted. "Our lands have been trespassed upon by the very water companies that have also been stealing our water for more than 75 years."

In New Mexico, Frank Tenorio of San Felipe Pueblo complained that the six pueblos of the Middle Rio Grande are irrigating only 8,500 acres, although a 1928 water decree allows them water for another 12,000 acres. For years, they lacked the capital to expand their irrigation works. Then, Tenorio said, when the government provided modest appropriations to rehabilitate additional land, the Indian farmers lacked the money or commercial credit to make use of it.

"Since that time," he noted, "the City of Albuquerque has grown from a community of 20,000 people to a burgeoning city of 350,000."

On the road south from Phoenix, Arizona, there is a long bridge over the dry bed of the Gila River, where the Pima Indians drew water for agricultural irrigation for centuries, long before the Spanish came. Before 1890, the Pimas sold grain and other produce to the U.S. Army. Afterwards, as white settlers began using up water, the government had to ship wheat to the Pimas.

"We Indian people thought we had the structure to supply us," said Lloyd Allison, former governor of the Gila River Reservation. "We're in just as worse shape as we were before the Coolidge Dam was built."

And so forth and so on, over and over again. The basic theme was repeated across the arid West during early January, by literally dozens of Indian communities, who feel victimized by the past and threatened by the future – a decade that promises more spectacular growth for the region and more intense pressure on its fragile environment.

Their stories were gathered on a hectic three-day tour by a single U.S. Senator, Kennedy of Massachusetts, who was ostensibly recording testimony for the Juciary Subcommittee which he chairs, but who was really prodding the Nixon Administration and Congress to do more to protect these people and their treaty rights.

The grossest contrast was visible from the air as Kennedy and his party flew over the arid valley at Needles, California, where the Fort Mohave Indians dwell. The land shows a distinct checkerboard of colors – contrasting the non-Indian sections of land where cotton, feed grains and subdivisions are flourishing against the Indian sections where salt cedar, arrowweed and mesquite are entangled.

The Bureau of Reclamation has straightened out the rambling Colorado River in the valley, creating new acreage with the old riverbed. A trailer park, a city golf course, a handsome new riverside subdivision are

– Native Nevadan Photo

Pyramid Lake Tribal chairman Mervin Wright explains water crisis to Senators Kennedy and Tunney.

developed on the non-Indian sections, but the Mohaves are unable to do the same with their riverfront land. The federal agency considers it a "flood plain" and won't allow government funds to be spent on permanent buildings there. The Indians do not have their own capital so they cannot imitate the development ventures of their white neighbors.

It is not just water, but land and mineral resources and intangible values which the Indians fear they are losing.

The Fort McDowell Reservation, a forsaken settlement outside Phoenix, is losing almost half of its 25,000 acres for a new government-built lake and dam, part of the mammoth Central Arizona Project which promises growth to Tucson and Phoenix. The Indians are even doubtful that federal authorities will give them access to develop anything on the shoreline of the lake which covers their land.

At the Navajo Reservation, the nation's largest, the tribal chairman, Peter MacDonald, a former aerospace engineer, now speaks contemptuously of the mineral leases which his predecessors welcomed, bringing in corporations to stripmine Navajo coal and build power generating plants on the reservation. The tribe has discovered that its lease royalties amount to only about half of what the state governments of New Mexico and Arizona collect in taxes on the coal-and-power, not to mention the corporate profits, the air pollution, the miles of deep man-made ravines that the strip mines will leave behind.

Kennedy tried to focus the complaints on the institutional conflicts-of=interest which is the concern of his Subcommittee on Administrative Practices. The federal government, because of those 19th century treaties, is the legal trustee for Indian land and water, and obligated to protect them. Yet the Justice Department and the Interior Department also represent rival interests – the Bureau of Reclamation, which builds the dams and distributes irrigation water, the Forest Service, the Bureau of Land Management, the National Park Service, the Bureau of Wildlife and Sports Fisheries, all of which on occasion compete with Indians for resources.

"What always happens when a reclamation project competes with an Indian tribe?" Kennedy asked a Paiute leader at Pyramid Lake, an unspoiled gem in the mountains north of Reno, Nevada, that is also threatened with eventual extinction.

Mervyn Wright seemed puzzled. "What a question!" he said, as if everyone knew the answer. "Well, generally," he replied, "it has been said that the Bureau of Reclamation is the greatest enemy of the Indians."

In January, an Interior Department task force report confirmed what the Indians have charged for years – that a vast quantity of water never reaches the lake because it's wasted by the irrigation projects near Reno. A $6 million renovation would save enough water, said the task force, to slowdown the lake's decline sharply.

For the Paiutes, that recommendation is welcome, but not enough. They are suing their trustee, the government, trying to force action that will keep the lake at at least its present level, even if that means agricultural projects must be curtailed. Kennedy, joined by Senator John Tunney, a California Democrat, grilled a panel of Interior officials on why it took lawsuits to get the government concerned about the treaty obligations.

One New Mexico leader, Tony Gutierrez of Pojoaque Pueblo, even implied that Kennedy's interest in their problems was a bit shallow. "We no longer wish to see those in positions of authority flying from place to place or reservation to reservation as butterflies fly from blossom to blossom," Gutierrez said. When the senator reacted testily, the pueblo spokesman added: "It may well be said that a certain amount of benefit may be realized from the butterfly flitting from blossom to blossom."

In Arizona, Kennedy heard the Navajo tribal-chairman denounce the Central Arizona Project as a direct threat to the future of his people. MacDonald demanded a "moratorium" on CAP until a survey of Indian rights is made to insure that the Colorado River water is not over subscribed. The next day, the "dry river" reservations of Central Arizona – Salt River, Gila River, Ft. McDowell and others – urged him to support CAP, as their best and only hope for future waters. That evening, tribal leaders gathered at Parker, Arizona on the Lower Colorado River told him to oppose the project because it might convert their Colorado into another dry bed of sand and mesquite.

The senator was plainly frustrated. "We're always being told that white men shouldn't make decisions for Indians," Kennedy told them. "Just how can we find out what to do if the Indian tribes themselves don't agree among themselves? If you don't reach agreement, what chance do you have against the powerful interests?"

Henry Montague, a Quechan from Fort Yuma, suggested bitterly: "The old saying goes, 'divide and conquer' and that's exactly what they're doing now."

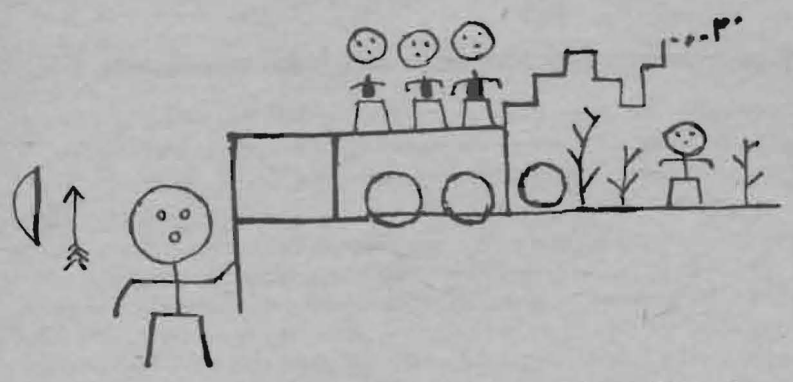
(This article originally appeared in the Washington Post on January 10, 1972.)

TERMINATION: 1972 STYLE

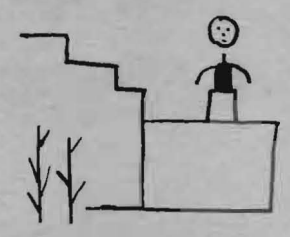
In 1962, the Navajo Nation struck a deal. The Interior Department promised to irrigate 110,630 acres of Navajo land directly adjacent to the San Juan River. In return, they gave up much of their water rights in the river so that many different communities in New Mexico, Albuquerque in particular, could have water.

The Navajo people were given firm assurances that the first 10,000 acres of the Irrigation Project would be irrigated by 1970. It is now 1972 – and the first acreage won't get wet until 1975. The Navajo won't see the promise fulfilled until 1987.

But the sister project which took water from the river, the San Juan Diversions Project, is right on schedule. It has been funded 100%, and 110,000 acre feet were diverted last year. Interior, Congressional, and Administration Officials have said the irrigation project is "inflationary" and cut back to help the economy.



Bad Medicine at Black Mesa



Hopi Nation

Standing above the flat desert floor of northeastern Arizona is a high plateau called Black Mesa. Within its boundaries are many hundred square miles of grassy plains, dry washes, and wooded canyons. Navajo people inhabit the northern part, grazing lifestock and tending gardens. Hopi people live in the southern part where they have raised corn and maintained villages for at lease a thousand years.

When Spanish explorers came to this area in the 16th century, they found the Hopi raising their food in dry, sandy, nearly desert soil. Asked how this was possible without irrigation, the Hopi responded that their prayers and religious ceremonies made it possible. This answer gives a bried glimpse of the religious feeling they have for the land.

For the Hopi, Black Mesa is sacred ground, the center of the world, where sky and earth meet, and she is venerated by the Navajo as their sacred Female Mountain. In 1966, the Peabody Coal Company of St. Louis, Mo., contracted to begin strip mining on Black Mesa to supply coal for electric power plants in the American Southwest. If the predictions of environmentalists are correct, the mining will severely disrupt the ecology of Black Mesa and threaten the survival of traditional Hopi culture.

Before leaving New York City to visit Black Mesa and gather information for the Ecology Project at the National Council of Churches, I received a warning from a lawyer friend who had just returned from a conference dealing with Black Mesa. At this conference, many Indians testified that the three major threats to their culture have always been Christianity, the Bureau of Indian Affairs, and the United States Army. I was surprised to hear that Indian fear of Christianity was so strong, and I hoped to discover if this fear was caused by individual missions and missionaries or by Christian belief itself.

When I arrived at Santa Fe, New Mexico, my reception was a portent of the answer to my curiosity. The two men, Jack Loeffler and Jim Hopper, who are organizing a nationwide campaign to stop strip mining on Black Mesa, met me at the airport and we went to their home to have a few drinks and get acquainted. When they found I was a theological student and had worked with the National Council of Churches, Loeffler asked if I thought Christian mythology could relate to the current ecological discussion. This was the first of many discussions on this question.

They began to explain that the strip mining of the Indian sacred lands is only a part of the environmental crisis in the Southwest. The coal from Black Mesa and other strip mines will be used to fire seven power stations and the pollution from these plants will change the Southwest from the last stronghold of clean air to the smoggiest non-urban area in the country. It is ironic that most of the new electricity will be transported and consumed in California, but since the power plants could not meet the recent air pollution laws of California, the less populated Southwest was chosen for their location. It is more ironic that these coal burning plants are a second choice to several dams proposed for the Grand Canyon, which conservation groups like the Sierra Club fought and prevented in the 1950s and early 1960s. Although conservationists win some battles, the demand for electric power is steadily increasing. It is this sobering fact that has led many to seek the deeper causes of the environmental crisis. The search led these two men to Black Mesa and the Hopi people.

For the Hopi, Black Mesa is alive from end to end with spirits, Kachinas, and for centuries they have performed intricate rituals which celebrate a personal relationship to Mother Earth and all her living creatures. The environmental crisis, now come to Black Mesa, has revealed the pressures that threaten the Hopi religion and have caused a split among their own people. In 1935, the Bureau of Indian Affairs set up a Hopi tribal council and in 1966, the council signed leases to permit strip mining of Black Mesa for 35 years. This past spring, leaders of the Hopi religion filed a suit protesting the leases, claiming that the Department of the Interior was using the tribal council unfairly and illegally. In their conversation with Jack Loeffler, the Hopi religious leaders revealed some of their deeper feelings about the tribal council:

"All of them who are on that tribal council are Christians and they have forgotten the Hopi religion . . . We Hopis have been here for many years, we have our own religion that teaches us how to live in harmony with nature and with each other. The white man comes and tries to make us into Christians. The Christians believe in manmade things but forget about natural things. And so everything is falling apart."

After a few days we left Santa Fe to visit Black Mesa and talk with the Indians and observe the strip mining. The machines used on Black Mesa can only be described as monstrous. Some are ten stories high, and have shovels which carry off 100 tons of earth in a single impersonal bite. As I watched these amazing machines tearing apart Black Mesa, I thought of the Hopi words that Christians believe in man-made things and wondered about the connection between elements of Christian belief and things like strip mining.

I recalled some of my own theological education, beginning with the Old Testament where we say, in the words of Henri Frankfort, that while the "life of man for the Egyptians was integrated with the life of nature and the universe was alive with gods from end to end", the Hebrew prophets gradually removed all spirits from the world so that in the words of Elijah, "the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks, before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire, but the Lord was not in the fire; and after the fire, a still small voice". (1 Kings 19: 11-12.)

I recalled that the ancient pagans called the early Christians "atheoi" because they denied the existence of local pagan spirits. In the words of the Ghristian theologian, Johannes B. Metz:

"Only the heathen, says Paul, have 'many gods and many lords – yet for us there is one God, the Father, from whom are all things, and for whom are all things, and for whom we exist,' (1 Cor. 8:5-6) the transcendent God, who does not appear within the world as God, but lets the world be the world."

Rejoicing in the desacralization of the world by Christianity, Metz goes on to say:

"Where the Christian mystery becomes effective historically in the understanding of the world, nature also can appear as what it 'is': not God, but nature created by God, made free to have its own laws, which are open to man's methodical scientific investigation and active manipulation, without this involving any attack on the majesty of the Creator."

I thought finally of those Christian saints who converted heathens by attacking their belief in the spirits of nature; men like Martin of Tours who cut down a gigantic pine tree, dedicated to a Gallic dryad, and responded to pagan accusations of sacrilege that "there is nothing divine in it and your forest is full of them."

The environmental crisis is beginning to cast light on the anthropocentric character of Christian beliefs. After talking with some Hopi leaders, walking about their villages, and reading some literature of Indian religion, I began to sense that they disagree with St. Martin, and find divinity in all living beings. Their Great Spirit is in the sunrise, the leaf, the stone, the color of day, the color of night, the seasons of each year. They speak of seeing the smile of the Great Spirit in the rising sun and the earth as mother and all things in the world as holy. Their universe is a personal one, and they deal with all creatures with the same care as they hope to receive. Christianity, meanwhile, suffers at the mercy of its greatest virtue. It has exalted the human spirit as the image of God, and been unwilling to recognize this image or spirit in any being except man. As Metz points out, this has left the world open to "man's methodological scientific investigation and active manipulation."

If it is accurate to say that Old Testament prophets placed Western man on a path leading away from the earth toward a transcendent Lord, signs are now appearing that this path is circular and now is returning home; (Perhaps there is now) a new time when more and more Americans will curtail their use of electric power so that sacred lands like Black Mesa will not be destroyed. Hopefully, in this new time, the leaders of Christian churches will meet with the Indians of all tribes to develop a spiritual relationship with the American land. The Hopi Indians and conservationists like Jack Loeffler are travelling the country to plead for such action by the American people and their churches. If such actions are not taken, the loss of Black Mesa is only the beginning. Large deposits of coal and oil shale have been discovered in the Rocky Mountains and the Southwest. Strip mining companies are now buying land leases for a coal rush that threatens to devastate this region as whole areas of Appalachia have been devastated.

The main obstacle in the path of the mining companies is the growing resistance of the environmental movement in America. And yet, when conservationists join with Indians to argue that strip mining destroys the very roots of men's souls, the land, one mining executive has replied that "God put the coal there for man's use – it's a sin to waste it." It is unlikely that this man is a theologian, and yet his statement echoes the teaching of Metz that God has given the world for man's use.

The Hopi, despite their ancient suspicion of the U.S. government and Christian missionaries, have expressed their hope that a mutual respect and understanding can be achieved between Indian and white. Their religious leaders recently sent a letter to President Nixon protesting the desecration of Black Mesa "by men who seek coal and water from our soil that they may create more power for the white man's cities." At the close of the letter, however, they say:

"We have been instructed by the Great Spirit to express the invitation to the President of the United States and all spiritual leaders everywhere to meet with us and discuss the welfare of mankind so that Peace, Unity, and Brotherhood will become part of all men everwhere."

The Hopi are an ancient people. The village of Oraibi, Arizona, from which this letter came is, according to many archeologists, the oldest continuous settlement on the North American continent. Over these centuries, they have lived in harmony with the land, and in the face of the current environmental crisis, it seems unwise to ignore their invitation.

(This article is by Francis A. Lalley, S.J., who is completing his studies in theology at Woodstock College in New York City. It was in AMERICA, published by the Jesuits of the United States and Canada, Feb 12, 1972.)

POWER COMPANY PUBLIC RELATIONS MEN WRITE STATEMENT FOR B.I.A. COUNCIL CHAIRMAN DEFENDING MINES

New Oraibi, Arizona – A well-circulated statement by Hopi Tribal Council Chairman Clarence Hamilton defending the Black Mesa project has been traced down as the work of Wayne C. Evans, a public relations man for West Associates, according to KABC-TV. The firm acts in the interests of 23 public and private power companies.

Hamilton made the statement before the Advisory Council on Arizona Environment, and it was printed in total by a number of newspapers. In it, he accused TV stations of bypassing elected officials when they did newscasts critical of the project. In the statement, he also called those against the project "a minority", and said he was not in favor of leaving the coal in the ground where it is of value to nobody. He said the religious leaders opposing the project "did not represent the main stream of Hopi religious thought."

However, ABC reporter Al Wiman did try to interview Hamilton, and was refused. In investigating the discrepancy between this and the public statement, he found that Evans had written the document from his Salt Lake City offices.

Black Mesa Defense
107 Cienega St.
Santa Fe, N.M. 87501

Indians march to commemorate hanging of Sioux

Mankato, Minnesota

On Friday morning
Ten a.m.
1862
A scaffold plummeted to the earth
Killing 38 great Sioux.

Conrad Balfour, former Minnesota human rights commissioner, read his poem quietly before about 40 Indians and 20 whites December 26, in the basement of the Mankato Presbyterian church.

They had just finished a meal of traditional Indian food after marching 1½ miles to commemorate the execution 109 years ago of 38 Sioux Indians following the "Great Sioux Uprising".

"They weren't a bunch of savages," said Mrs. Harold Crooks of Shakopee, who, with her husband, led the marchers along highway 169 in downtown Mankato to the hanging site on the bank of the Minnesota River. "They were men whose families were starving. They had been promised payment for their land," Mrs. Crooks said. "But you never hear that we still haven't been paid for all our land."

Her husband is working on a plaque that describes the Indian version of events leading up to the executions. They hope to erect it this summer at the site.

There were 300 due to die
This the governor clearly knew
And he washed his hands of the grim affair
And said, "Abe Lincoln it's up to you".
When Lincoln trimmed to 38
The screaming Romans sent up a hue
"We don't want only 38. We want 300 wicked Sioux."

Crook's grandfather escaped to Canada during the roundup of the 300 Sioux that ended the uprising. He was captured in Canada, and executed at Fort Snelling.

"Three-fourths of the people here had relatives who were executed or held prisoner by the whites," Crooks said.

The 25th was a silent night
The pastors chant, "Christ died for you."
Now in His name
We send to death
The souls of 38 great Sioux.

Some spectators watched the Indian ceremony from the warm interior of a motel-restaurant in Mankato.

At the site of the hangings, Norman Blue, of Granite Falls, read the names of those who had been executed. Amos Owen of Prairie Island said a prayer in Sioux.

The site is now part of a Standard Oil gas station parking lot. A plaque, put up in 1912 to mark the site, now is stored in a city garage because of an urban renewal project.

All waited for drummer Major Brown
To give the signal
For patient death
Then Captain Duly
Cut the rope
And 38 were cleared of breath.

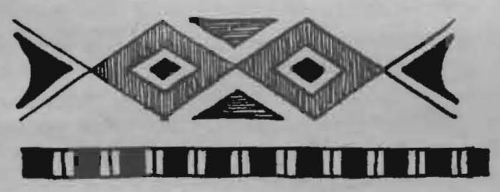
Earlier, at the site, Adson Hickock of Garden City had watched the ceremony in silence.

"My grandfather helped round up the Sioux during the uprising," he said. "My father was 6 at the time, and he remembered it. I remember many stories about the wholepe

the whole period. I don't know who was right, and who was wrong. I doubt that anybody alive really knows."

On Christmas day
The children laughed
And churches prayed His blessings send
And in their cells
The 38
Heard
"Peace on earth . . . good will to men."

(Thanks to Warren Wolfe, staff writer for the Minneapolis *Tribune*, for this article which appeared Dec. 27, 1971. Photograph by Richard Olsenius.)



LITTLE SHELL CHIPPEWAS NEED TIME, HELP TO BEAT BUREAUCRATIC SHUFFLE

Chinook, Montana – The Little Shell Band of Chippewa Indians here lack the education needed to apply for the Indian monies they are entitled to and need so that they can improve their education. That's what chief George St. Clair told Interior Secretary Rogers Morton in an unsuccessful attempt to get a year's extension in the deadline for filing in the Pembina Claims Case. They have until March 29, 1972, to file.

Also, the Little Shell people are caught in the bureaucratic cycle of asking for a grant to help prove their eligibility to the claim, but not being able to get the grant until they have proved they are eligible.

When Congress approved a Claims bill last summer, it allocated funds to persons whose ancestors were members of the Pembina Band of Chippewas. Three groups were specifically mentioned as being included: The Chippewa Cree, the Turtle Mountain Tribe, and the Minnesota Chippewa.

The Little Shell Band was one of the last tribes to migrate west to Montana, arriving in the Chinook area during the late 1870s and early 1880s. They were never given a reservation, but its 4,000 members were recognized as an "identifiable Indian group" by the Indian Claims Commission 20 years ago. The band is governed in traditional fashion.

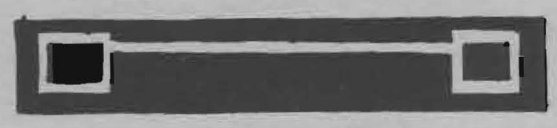
So far, only one person, Donald R. Marble of Chester, Montana, an attorney working voluntarily in his spare time, has been helping the Chippewas to fill in the necessary forms so they can get the money to improve their education and so forth . . . .

(Thanks to William A. MacNeil of the Great Falls Tribune)

FATHER OF WHOSE COUNTRY?

LAPWAI, Idaho – For many years, the Nez Perce Indians have held war dances in late February in honor of George Washington.

Recent historical disclosures, however, have convinced the tribal war dance committee that a more fitting name for the dances would be E-Peh-Tes War Dance Championships. "It has come to our attention there is no reason to celebrate the first president's birthday," said Leroy Sun, president of the group. "He once offered a bounty on the head of Indians."



OFFICIAL SAYS B.I.A. INVESTIGATORS CONDUCTING 'INQUISITION' OF SIOUX

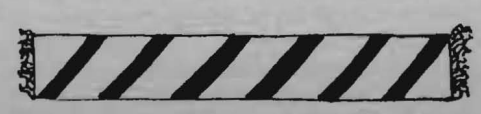
Pine Ridge, South Dakota – State Superintendent of Public Instruction Don Barnhart has called for the Bureau of Indian Affairs to end an "inquisition" against Pine Ridge students and educators.

When the Nixon Administration called for 5% budget reductions across the board, Indian Affairs operations – including the operation of schools – were affected to. In protest, parents, students, teachers and principals at Pine Ridge protested, and a flurry of letters to congressmen and government officials resulted.

Apparently, the BIA then sent in chief investigator Bob Usher and Don Tindal to investigate the protests. He called upon South Dakota congressmen to look into the operations of the BIA investigating section.

"I am personally and professionally outraged," he wrote Commissioner Louis Bruce. "We in the Department (of Public Instruction) are proud of the Pine Ridge people for the risk they have taken in standing up for their children," he said.

(Thanks to Shannon County News for Feb. 11, 1972, for info)



Lodge Grass, Montana – Students at the Lodge Grass High School, many of them from the Crow Nation, have given the school board of trustees a set of five formal demands after a full-scale walkout.

The demands range from teaching methods to the physical plant. Larry Blacksmith, a senior and member of the Student Council, was selected spokesman for the improvement-seeking group, which consisted of more than half of the 120 students.

They alleged broken windows and rotting sills, locker rooms with only one or two working showers, and overcrowded and noisy library with inadequate reference material. They also want a Crow-speaking teacher who could tape explanations of assignments for students who do not speak English well.

Bruce Fritzler, now a student at Eastern Montana College in Billings, told the group at a meeting at Our Lady of Loretto Catholic Church Parish Hall that the Crow students are having a lot of trouble doing college level work, especially those who have graduated from Lodge Grass High School. Fritzler had been an honor student at Lodge Grass, he said.

Students also want an Indian club, freedom of hair-length for the boys, and more "cultural expression".

Mrs. Susie Yellowtail of Wyola, a long-time member of the Crow Tribal Education committee, told the meeting, "We need our own Crow people here to teach our children. That's why we need you kids to finish high school and go on to college. . .Stick to your school . . . Show these white people that you have brains and can do it."

The board of trustees has had closed meetings to discuss the demands. An application for new buildings, to be funded under Public Law 815, has been on file in Washington since June 24, 1968.

(Thanks to Hardin Tribune-Herald for December 23, 1971)

Indian Leader Begins Serving His Sentence

HANK ADAMS IN THURSTON COUNTY JAIL
(Olympian Photo by Mike Centris, Jr.)

(One of the most hotly-contested areas in the struggle for Indian Liberation is an obscure little plot of land called Frank's Landing, not far from Olympia, Washington. It has been the site of violent police confrontations, and focal point of Indian movement people for some years now. This article by Jamie Sanchez explains some of the background, and history, of the Nisqually Reservation.)

It was a familiar scene at Franks Landing on the Nisqually River near Olympia, Washington. Six Indians are fishing in the river, as their forefathers had fished for centuries, and under the protection of treaties guaranteeing them their rights to continue to fish.

Three "jet boats", manned by 30 Washington State game department officials in riot gear, including helmets and visors and carrying four-foot clubs,sweep down on the Indians, and arrest them "in the name of the law." It is a routine December ritual.

The feelings of the game officials against the Indians is so intense that Thurston County sheriff's deputies are on hand to see that there is no shooting or clubbing. . . and to provide transportation to the county jail for the six subdued Indians.

The People at Frank's Landing, and their friends and allys, have been fighting for their right to fish for a long time.

Bill Frank Jr., now 40, began fishing at the age of 11. His first arrest was in 1949 by the State of Washington Game Department.

When Al Bridges was first arrested, his two daughters , Allison and Suzette, were infants. The girls have grown and married, and each have had their share of arrests too – for fishing.

Even the State's game wardens are veterans to the struggle, although as the opposition. Some, like Buzz Sawyer, made their first arrests as young men – they are getting gray-haired, now.

Still, there are no signs of real change. Although the U.S. government filed a much-hearalded case on behalf of the Indians to clarify the complex issues of the Medicine Creek Treaty, the case is still in very preliminary stages.

And Hank Adams is in Thurston County Jail now – for fishing. He was found guilty on two counts of illegal net fishing during a demonstration three years ago. The State Appeals Court overturned the conviction on one count, but allowed the other to stand. He was sentenced to six months, five of which were suspended.

Prosecuting Attorney Smith Troy had been in no hurry to see that Adams did his time. But when Hank announced his intention to travel to Hanoi, North Vietnam, with other Indians in a peace delegation, Troy issued a warrant for his arrest. Adams temporarily dropped from sight, and then surrendered to start serving his time.

The prime reason for the trip, Adams said, is to develop a "more effective role to help end the war and the killing of Indochinese people." An invitation to visit North Vietnam was cabled to Adams from Hanoi last summer. No plans for a visit to Peking were included in the North Vietnam trip, Adams said, but there was a "later invitation for some related Indian peoples to go to the Peoples' Republic of China," he said.

Among those who planned to accompany Adams are Russell Means of Cleveland, William Pensoneau of the National Indian Youth Council, and other fishing rights leaders.

One of the most important reasons for the trip is to seek international recognition for Indians. "Indian Nations are sovereign nations," Means says, and he believes "it will help our cause to seek international recognition of that fact." Diplomatic relations could be set up.

"As Indian people," Adams said, "we support the nationalism of other races of people and ethnic communities. . . We support the liberation of oppressed nations of people but have hatred for successive substitutions of oppressors which leave a people oppressed. We support the liberation of any people sold or taken into slavery and never truly relieved from bondage; we support the liberation of lands from those who have only stolen it, in favor of control by those who, by centuries of loving, appreciation, and reverence, and generations of labors, have directly earned or retained a right in the soil."

Adams also believes the prosecutor was not happy with the recent move he took to marshal maximum opposition to Senator Henry M. Jackson. Jackson is the chairman of the U.S. Senate Committee on Interior and Insular affairs.

To combat his candidacy, and to propose a role for Indians in national United States politics, Adams formed the "ad hoc Committee for New Indian Politics."

"If enough voters ask themselves, 'Can Jackson do any more for America than he has done for 'its' Indians?' perhaps Indian people can gain independence from the Jackson-type politics and political structure, which have left us in despairing conditions of chronic poverty and human degradation."

The main goal of the committee is to remove the human needs and aspirations of Indian Nations and Indian people from the general American political system, and to reinstate a system of bilateral relationships between Indian tribes and the Federal and state governments.

"We seek simply to develop a state of independence for Indian people by July 4, 1976. There is no need to declare independent states or nations to secure this. There is primary need to restore the fundamental relationship between the American government and the Indian people as provided in formulation of the Constitution of the United States," the committee's platform states.

The platform makes several concrete proposals:

+ a national commitment by constitutional amendment to restore a permanent non-diminishing Native American land base of not less than 105 million acres by July 4, 1976, which lands shall be perpetually non-taxable and which may never again be alienated from Native American or Indian ownership.

+ a national referendum to be held among all tribally related Indians in the nation, prior to July, 1974, to render decision by majority vote whether or not the Bureau of Indian Affairs shall be abolished by July 4, 1976.

+ appropriations of one billion dollars annually for each of the next twenty-five years.

+ and twelve other proposals.

The group is planning on independent forums and speaking engagements throughout selected States, starting with Florida and New Hampshire, and perhaps Wisconsin. It will rely heavily upon non-Indian support elements to establish the groundwork and make arrangements.

But meanwhile, Hank Adams is in the Thurston County Jail.

And Franks Landing remains as a symbol of why Adams feels that only when Indians have their own nations, independent of the American political structure, will he and the others be able to fish as was the right of his people when that independence was unquestioned – before the white people came to Washington State.

(Messages can be sent to Hank Adams and the Franks Landing Fishermen by writing Box 719, Tacoma, Washington, or by telephoning (206) 456-1375.)

(Thanks to Bob Lane of the Tacoma News Tribune, *Don Hannula of the Seattle* Times, *John Ellingson of the Olympia* Olympian, *and the* American Report *for portions of information)*

The Nisqually Indian Reservation was authorized to be established by the Treaty of Medicine Creek, which was negotiated between Nisqually and Puyallup and other Indians of southern Puget Sound and Governor Isaac Stevens of Washington Territory in 1854 for the United States. It was the first Indian treaty of the Pacific Northwest, and became the model for other treaties negotiated afterward. The treaty provided that the Indians would cede and relinquish all their rights and claims and title to the territory held, used or occupied by them. However, in its second provision it provided that certain reservations of land would be established for the several tribes for their "exclusive use" and in its third article provided that the Indians' fishing rights would be secured against the relinquishment in all customary waters.

The treaty designated an area of 1280 acres to be set aside for Nisqually Indians in the area of forested cliffs along the bayshore about two miles west of the mouth of the Nisqually River. Clearly, that reserve was located away from the Nisqually Indians' fishing grounds, indicating one of the reasons that the treaty secured the fishing right "at all usual and accumstomed ground and stations". (Additionally, it demonstrates the mythical character of any treaty distinction between "on-reservation and off-reservation" fishing rights. Nevertheless, the federal government failed to establish the reserve as provided by the treaty, which called for settlement upon the land within a year's time. Instead, Indians from various areas of Puget Sound were being moved and resettled upon Fox Island in the Tacoma Narrows. A number of Indians, including Leschi of the Nisqually River area, resisted the government actions, and, having been dissatisfied with the selection of reserves made in the treaty, demanded that new reserves of land tracts be set apart in the locations of their traditional homes.

The government was neither inclined to meet the new demands nor to comply with the Medicine Creek Treaty in establishing permanent reservations. The continued failure to establish reservations in desired locations or any locations, coupled with the refusal by Leschi and other Indians to join the mixed tribes on Fox Island, led as direct consequence to the "Leschi War" of 1855-56.

Federal authorities were moved to undertake responsive action by the resistance actions of Leschi and allied Indians. On January 20, 1857, the President of the United States established the reservations provided for in the 1854 Medicine Creek Treaty by action of executive orders. In an important gesture, the President utilized his authority under Article 6 of the trea-

ty to relocate the Nisqually Reservation from its previously designated site to the grassy meadow and forest areas along the Nisqually River in the general location occupied by Leschi's band and their herds of horses. But within a month of that action, on February 19, 1857, Leschi was hanged at Fort Steilacoom as a murderer in satisfaction of public outrage for his part in the earlier Indian resistance – and in disregard of military appeals that Leschi be treated as a soldier or a "prisoner of war".

On September 30, 1884, the 4,717.28 acres set aside for the Nisqually Reservation by the 1857 Executive Order were divided into 30 family allotments and treaty-conditioned deeds given to 82 Nisquallies in accordance with the Omaha and Medicine Creek treaties. The entirety of the enlarged reservation, located in Pierce and Thurston Counties, bounded by the Nisqually River, was allotted.

The Nisqually families lived in relative peace and security upon their lands for several decades after the assignments were made to them. The Nisqually River continued to supply them with substantial numbers of salmon for sustenance and subsistence. Fish remained the primary food staple, supplemented by potatoes and other vegetables grown along the prairie tracts. As late as 1920, the Nisqually families were found to be consuming as many as 500 salmon per family for curing and winter food use. A long-time Indian agency superintendent noted that government rations had never been supplied to Nisqually Indians, declaring that "the Puget Sound Indian is self-supporting, because he is a fisherman".

If the Nisqually Indians had secured preferred portions of their native lands as a result of "Leschi's War", World War I established the conditions which resulted in the loss of most of the Nisqually Reservation. In the winter of 1917, the United States Army moved in trespass upon the lands of the Nisqually. Indian families were summarily ordered to leave their homes, and not return until advised of permission to do so. Some families were loaded up on wagons and transported to other parts of the Nisqually River Valley, and left to find shelter among trees or makeshift protections against the weather.

The Army and Pierce County did not, however, withdraw the condemnation proceedings. On April 18, 1918, the Commissioner of Indian Affairs, Cato Sells, was forced by the events to authorize a compromise settlement in the uncontested condemnation proceedings. His telegram stated:

> *"In view of urgent need by War Department of Indian lands Nisqually Reservation you are hereby authorized to accept compromise offer seventy-five thousand eight hundred forty dollars. If this amount not sufficient to purchase other lands for Indians and equip them equal to their present holdings, Congress will be requested to supplement the amount of the compromise with a gratuity appropriation."*

Assistant U.S. Attorney G.P. Fishburne, who had earlier been instructed to represent the Nisqually Indians and "fully protect their interests in the matter", also on April 18, 1918, advised the U.S. Attorney General of the outcome of that day's proceedings:

> *"We settled for the Indian Reservation land today. . . . This case was beset with many difficulties. The County strenuously opposed the Government leasing or purchasing this land. They had acquired, by condemnation, 33,000 acres of land and given it to the Government. They had had hardly appreciable raises over their valuations. They maintained that if the Government itself, purchased this land from the Indians and gave them a fancy figure for the land, it would absolutely ruin the County in the condemnation of the other 27,000 acres of land to be used for the Cantonment, and that the Government seemed to be trying to defeat the work of its gratuitous agent. . .I was of the opinion that, so long as the interests of the Indians did not suffer, we should assist the County, which was really acting as the agent of the War Department. . ."*

In his final paragraph, U.S. Attorney Fishburne concluded:

> *"I am, today, filing with the Court, a claim for the money on behalf of the Indian agent. We are taking the position that he is the trustee of the Indians, and is entitled to this money. I understand he will then take steps to purchase these Indians homes elsewhere."*

The $75,840 was instead paid to the Secretary of the U.S. Treasury under the terms of a "Modified Order Awarding Proceeds of Indian Lands" filed by Pierce County Superior Court Judge W.O. Chapman on May 6, 1918, since Superintendent Hammond was unable to furnish an equivalent cash bond to satisfy the court that he could be entrusted with the Nisquallies' funds. He did, however, manage the rapid removal of the Nisqually Indians from their lands and homes, advising the Indian Commissioner on May 14, 1918, that:

> *"Acting on the request of the Judge Advocate, the Nisqually Indians were removed from that part of the reservation which was condemned, within the two-week limit set by the Judge Advocate.*

The loss of the Nisqually lands did not escape the attention of the United States Congress. On June 30, 1919, Congress directed the Secretary of War and the Secretary of the Interior:

> *". . . immediately to investigate and report to Congress at its next session, the advisability and necessity of acquiring with a view to returning to the dispossed Indians, from the authorities of Pierce County, Washington, those several tracts of allotted Nisqually Indian lands, Nisqually Reservation, Washington. . ."*

When the Secretaries reported, the joint departmental recommendations to Congress advised that it was neither "necessary nor adviseable to attempt to acquire the lands in question and return the Indians to their former homes", inasmuch as "that in the cases where Lieu lands had not been actually purchased, owing to delays caused in part by the Indians themselves, proper steps had been taken to acquire the same", and because "when the improvements planned are completed, the dispossessed Nisquallies will be comfortably located in their new homes."

In support of the additional payments, Special Supervisor C.L. Ellis, who had been assigned responsibilities for conducting the investigation and producing the report, provided the following informations:

> *"Before the Indian War of 1855, these Indians cultivated fields on what was afterwards set aside as their reservation. Their reservation title, however, was clouded by the claim of the Agricultural Co. until 1870, when the company surrendered its claim under provisions of a treaty between the United States and Great Britain. Many early settlers claim that the unjust treaty of 1854 caused the Indians to go on the warpath because it deprived them of their homes and fields. In consideration of the cession of 2,000,000 acres, the Nisquallies were given only two sections of high, stony land covered with dense timber, where it was impossible for them to live and farm, and where they never did live.*
>
> *Realizing the injustive done by the treaty, their present reservation of 4,717 acres was set aside for the Nisqually Indians by Governor I.I. Stevens, and there they lived undisturbed and supported themselves from their live stock, farms, and fish from their river for over 60 years. Then the ambition of Tacoma to acquire one of the big Army posts, and the war necessity, caused Pierce County, Washington, in April 1918, to condemn the best two-thirds of the Nisqually Reservation, being the part east of the Nisqually (River) where most of the Nisqually homes were. The Indians were scattered to seek homes elsewhere. Such is the fate of the little band whose fathers fought against an unjust treaty to make secure their homes."*

Mr. Ellis was particularly critical of the role played by Assistant U.S. Attorney G.P. Fishburne in the condemnation action. The following remarks were included in the Senate Document report:

> *"It is my opinion that a vigorous and thorough business-like preparation of the case by an aggressive attorney of wide experience would have produced a different result for the Indians, and that they would have secured about the figure set by the Indian board appraisers. . . From the tone of this report, one would think he held a brief for the Army, and not for the Indians, whose board of appraisers he belittles."*

The history of these events had tremendous impact on the Nisqually Indians personnally involved, as well as the creation of new burdens, hardships, and challenges. As the events faded in importance, Washington State agencies began a campaign to extinguish every Nisqually Indian right which survived. In the 1950s and 1960s, the Washington Departments of Game, Fisheries and Revenue would disregard the history of the Nisqually lands in order that they might pursue policies and practices which would deny the present survival of treaty rights. Fishing rights at usual and accustomed grounds and stations were attacked perennially by the Fisheries and Game Departments, while the Revenue agency mounted its challenges against Indian tax immunities provided for in the Medicine Creek Treaty.

A focus of their actions was a six-acre tract of land situated on the Nisqually River a couple of miles below the remaining, reduced Nisqually Reservation. The property, commonly known as "Franks Landing", had been purchased by the United States for Willie Frank in 1919 in lieu of, or in replacement of, the 205-acre allotment of the Frank's family which had been condemned in 1918.

In the past two decades, numerous Indian fishermen had been cited and arrested for alleged violations of State fish and game statutes and regulations – some fishermen alone being arrested scores of times. On occasion, as many as a hundred State police officers had overrun the property, making arrests and confiscating seizable personal properties and fishing gear. The occasional attacks resulting in violence against Indian women, children, and men, had been infrequently reported in the public press. The mercenary brutality imposed upon the lives of the few Indian families resident to Franks Landing under the cover of State authority has been sufficiently documented by impartial reporters to justify its acceptance as fact.

BULLETIN: On February 29, the Nisqually River flooded, carrying away almost an acre of land, the smoke house, a home, and causing extensive damage on the tiny Frank's Landing settlement. It was not the doing of the spirit of the river: the U.S. Army has rip-rapped with concrete the opposite shore, channelling the full force of the river to the Indian's land. Since they built the piers, the Indian land has steadily eroded. The Red Cross has been at the scene. Financial assistance to help the Frank's Landing people get back on their feet would likely be needed – and appreciated.

SMOKED SALMON

The many court battles, time spent in jail, seized fishing gear, etc., have taken a heavy toll on the finances of the Franks Landing fishermen and their families. To help their struggle, they have established a fishing cooperative, and are marketing tasty, Indian-style smoked salmon by mail.

Individuals, church groups (planning a banquet?), luncheon clubs, etc., can order the salmon for $3.50 plus $1.50 postage for airmail delivery for a side (½ salmon). It would be a good chance to feature this delicacy – and to talk about what is happening in regard to Indian fishermen – and other Indian causes.

Send your order, or write for further information to:

Franks Landing
Indian Fisheries Co-op
Nisqually, Washington 98503

***P.S. They have a film on their struggle that could be shown at the meeting too. Ask them about it.**

Oklahoma

'CUT YOUR BRAIDS OR BE EXPELLED': LAWTON STUDENTS PICKET IN PROTEST

Lawton, Oklahoma – Indians in this community of 60,000 have been picketing the School Board to demand the right for Indian students to wear long hair, as did their grandfathers. Court action against the school has been threatened, and 17 demonstrators were arrested in the January confrontations.

The protest was sparked by Mrs. Frances Wise when school authorities refused to admit her three sons to classes at Roosevelt Elementary School because of their long hair. She contends that to cut the hair of the Kiowa/Wichita/Caddo children would violate their heritage. Her oldest son, David Charles is 11, and Donald is 7, George 6. George's hair touches his collar, Donald's is two inches below his shoulders and David's one inch below. The two older boys wear their hair braided in traditional style.

Mrs. Wise contacted John Trudell of the Native American Rights Movement in Tulsa, and the two went through weeks of legal maneuvering before the picketing began. It was the first show of Indian protest for some years. Indians make up about 3% of the population.

Later in January, Dennis Jennings told the Oklahoma State Advisory Committee to the U.S. Commission on Civil Rights that "in this state, in order to be an Indian (people will respect) you have to dress and act like a white man."

During one of the first days of picketing, sixty high school students walked out of the school to support the Indians and to join the picket lines. On January 15 15 Indians and 2 members of the Vietnam Veterans Against the War were arrested when they tried to go into the school building. They went on a hunger strike in the jail until they were released on bond two days later.

(Thanks to Liberation News Service and the Sunday Oklahoman for information.)

DESCENDANTS OF WILD HORSE, LEADER OF COMANCHES, FORM ORGANIZATION

Lawton, Oklahoma – Descendants of chief Wild Horse, the Quohada Comanche leader, plan to form an organization in his honor. They want to have an annual celebration, says Doc Pewewardy, one of the organizers.

The Quohadas, or Antelope Band, ranged the southern high plains including what is now the Texas Panhandle. Wild Horse died July 28, 1891, and he was buried at the Fort Sill Post Cemetery.

Before the Battle of Adobe Walls where buffalo hunters with high powered rifles turned back the Indians on June 27, 1874, there was a big Sun Dance and war council. Parra-o-coom got pneumonia and died, and Wild Horse assumed command. Later, his friend and protege, Quanah Parker, became the tribal leader.

Wild Horse surrendered 175 men, women, and children and about 700 horses at Fort Sill on April 19, 1875.

OSAGE NATION SUES CITY OF PAWHUSKA

Pawhuska, Oklahoma – The Osage Indians, through the U.S. Government, are suing the City of Pawhuska for $221,000. The Osage charge that the city has prevented mineral exploration on land purchased from the Indians in 1957.

The city bought surface rights to 858 acres of tribal land for a municipal dam. Mineral rights were retained by the Osage.

SEMINOLE CHIEF FIRED BY COUNCIL AFTER IRREGULARITY ALLEGED

Wewoka, Oklahoma – The Seminole Indian National general council fired Chief Terry Walker February 12, alleging that he failed to respond to a long list of charges.

Walker called his dismissal an action by a power clique of "hard losers" with "personal grudges". He said the council's action is not final and must be approved by the Bureau of Indian Affairs in Washington, D.C.

Walker was elected in 1969 when the nation voted for its chief for the first time since Oklahoma statehood in 1907. The charges against him include failure to properly account for expense funds, hiring attorneys without authorization, withholding information on Seminole claims. The vote was 32-2 for dismissal.

The council names Floyd Harjo as the new chief. Walker says Harjo "started the whole thing." *(AP)*

Bill Wakole

Kenneth Moore

MORE PROBLEMS PLAGUE CHILOCCO: INVESTIGATIONS DISCONTINUED

Chilocco, Oklahoma – Chilocco Indian School, plagued by charges of brutality, fights, a takeover of the administration building, investigators from the FBI and the BIA ever since 1969 still has not settled back to normal after a rash of incidents commencing Nov. 8.

It was then that dormitory supervisor Doyle Presley struck and broke a girl's nose with his flashlight while he was breaking up a fight between her and another girl. Seven students came to the girls' aid, and all were dismissed from school. An investigation by the FBI and Kay County sheriff's officers absolved Presley from any wrong-doing.

Dissatisfied with the investigation, a group of 17 Indians locked themselves inside the school's administration building. They got in during the lunch hour, and were quickly evicted by sheriff's deputies who kicked in a front window. The protestors did not resist.

John Trudell said the protest was to call national attention to the poor quality of education Indians receive at boarding schools such as Chilocco, and to get a national investigation of the Nov. 8 fight. "We want to return Indian education to Indian people. We do not want the usual government solutions of threats to close down the school. We want improvement within the school, or the building of Indian-controlled schools in the Indian communities. We will not be stayed by intimidation. We are tired of waiting and we will wait no more," Trudell, a veteran of the Alcatraz occupation said.

The group met with school superintendent Dan Sahmaunt to discuss their demands. When the BIA investigating team had been at the school earlier, Gerald Wilkinson, executive director of the National Indian Youth Council, who was trying to organize an NIYC chapter at the school, had been able to talk to only one member of the team. The investigation was called off as soon as the FBI started its investigation.

The NIYC filed suit against the BIA and Chilocco officials charging that Chilocco students are being expelled "wholesale without due process of law."

Most school officials were not very happy with the presence of "outsiders". Bill Wakale of Wichita, Kansas, chairman of the Chilocco Advisory Board, said "We do not have a minority here because we are all Indians and they cannot offer us anything." Sahmaunt also made an appeal to both students and faculty to conduct themselves at all times in a manner which would not draw attention of the outside activist forces.

The problems have not been good for Chilocco. Often when trouble has come up, Washington officials have simply threatened to close the place down. And when a nose-count was taken after the Christmas holidays, only 291 students of the 400 capacity had returned from their homes. Sahmaunt said that the BIA had promised enough money to complete the current term. But if enrollment stayed low, there would be "some adjustment" on faculty and classes for the second semester.

Walkole wants a new athletic complex and an emphasis on sports to change the image of the school. So does Chilocco athletic director Kenneth Moore. He thinks a "winning team" would do for Chilocco what Jim Thorpe did for Carlisle years ago. Wakole, a Haskell graduate, thinks that Chilocco could have teams like "the great unbeaten teams of Haskell back in the '50s."

After a personal inspection by James Hawkins, BIA director of education, it was announced that further investigations would serve "no useful purpose." Hawkins said he would move as soon as possible to eliminate the school mechanism to expel students without hearing, to establish guidelines for "due process" in student grievances, and to expand significantly the inadequate recreational programs for the school's students.

(Thanks to the American Indian Press Association, Ivy Coffey of the Sunday Oklahoman, the Tulsa World, and the Associated Press for information)

IN DEBT TO TENANTS, KICKAPOOS PLAN STRATEGY TO RECOVER LAND THEY OWN

Norman, Oklahoma – The Kickapoo Nation is working to regain control over the small remainder of its land still held in its name.

In the late 1700s, the Kickapoo people held 265,000 acres of good Indiana ground. When Indiana came up for statehood during Thomas Jefferson's second administration, it was time for the Indians to move on, and their land was exchanged for a $500 annuity and $200 worth of trinkets.

As a result, the band fragmented, parts of it settling in Wisconsin, Iowa, and Missouri, where a reservation was set up. In 1832, the U.S. obtained their 1.8 million acres in the southwestern part of the state for $143,000 and 760,000 acres in Kansas. In 1968, they won a Claims Commission case and an additional $530,000 in the deal.

By that time, a small Kickapoo contingent had been calling Oklahoma home for more than 50 years. They had been allotted about 360 square miles, roughly between what now are the towns of Choctaw and Shawnee.

But today, all that remains are 6,169 acres, owned by various members of the 1200 member tribe. Virtually all of it is leased through the BIA to non-Indians for farming and grazing.

Oklahomans for Indian Opportunity, an anti-poverty group headed by Kickapoo tribal chairman James Wapepah, have surveyed the situation to find that no Kickapoo derives his living directly from the land, and that the terms of the leases yield "a relative pittance compared to the potential income from actual use of the land."

In the past, they have been encouraged to renew their leases because they have been, ironically, in debt to their tenants. But Wapepah wants them to form a cooperative setting up 25 of the families in the feeder pig business. A large share of the profits would go to buying up the leases as they expire.

If the money can be found to start it out – $38,000 – all Kickapoo land "should be in Kickapoo hands by early 1977," says the OIO.

(Thanks to Dennis Montgomery of the Associated Press for his December 19, 1971, dispatch.)

OKLAHOMA INDIANS DEBATE FORMING FIRST STATEWIDE ORGANIZATION

Oklahoma City, Oklahoma – The state of Oklahoma has more Indians than any other state, nearly 100,000. It also has no reservations. And some people think it has too many Indian organizations, and some say not enough to ensure that the grassroots Indians are heard.

On December 29, some 100 Indians met to discuss setting up a new statewide organization to represent all the tribes in Oklahoma. They did not reach agreement excepting on one point: no organization can speak for all the Indians in the state.

"We can become a strong political unit and be effective on the local level," one speaker said. "I'm hot about our tribal leaders," he added. "You people (leaders) have sat on your hands."

But another elderly woman pointed out that a new organization wouldn't necessarily be the answer.

"I'm not in favor of a new organization," she said. "It would be run by the same old gang, and we all know how they work."

An Oklahoma City Choctaw questioned how tribal delegates would be selected.

"If they're elected the same was as our (Choctaw chief) election, we might as well quit," he said. Harry J.W. Belvin of Durant recently was elected Choctaw chief after a number of years as an appointive leader, although many Choctaws protested the election regulations.

Chief Big Snake of Oklahoma City, a hereditary leader, said that if there were a new organization, it should be run by "new faces".

"We don't want the tribal councilmen," he said. "All they want to do is hold meetings and collect their money and to hell with the tribe. We need to do away with the clique."

Cecil Gardipe, speaking for the Oklahoma Indian Affairs Commission, said that the commission could be the unifying group, as it is working for the central benefit of all Indian people. However, several persons objected to the political nature of the commission. Nine members are appointed by the governor and confirmed by the Senate. The commission director is appointed by the members, but must be approved by the governor. And Gov. David Hall has left vacancies on the commission in a move that most observers see as a bypassing of the commission created by his Republican predecessor.

(Thanks to Chuck Erwin of the Tulsa World for information)

Papago Indians of the future may question an empty legacy

Papago Reservation, Arizona

"Blessed are the meek, for they shall inherit the earth."

If that reference was meant to include the docile and humble Papago Indians, there is some question whether it applies.

For the poor Papagoes may not be blessed by their descendants. Instead, they could be cursed for leaving an empty legacy, for selling their birthrights for a fistful of dollars.

Take a look at what's happening on the San Xavier portion of the Papago Reservation.

There, American Smelting and Refining Company (ASARCO) has negotiated an agreement with the tribe that will, for a payment over the next ten years of $2.1 million, give the company the right:

— to pump unlimited amounts of water from beneath the reservation at $5 per acre foot for the next 99 years.

— to pay a minimum royalty of $600,000 a year when not mining from reservation lands because of economic reasons, and then apply those payments as credits against actual production royalties when mining resumes.

— to lease 2,554 acres for 99 years for an open pit copper mine and tailings dump, and up to 1,920 acres for 25 years with renewable options for a tailings dump plant site.

The water can be used for mining for the reservation. In addition, waste rock and earth from off-reservation mining activities can be dumped on the reservation land.

These dumps, from 200 to 300 feet high, will effectively ruin that land for any other purpose.

No single member of the tribe is going to get rich from this deal. The money will be split two ways. One part will be shared equally between the 7,000 residents of the entire reservation and the 700 residents of the San Xavier District. The other part will be divided among 212 San Xavier residents who individually own the Indian-alloted land taken over by the ASARCO lease.

Besides insuring the copper firm almost a 100-year supply of water and copper ore, the agreement gives the firm an out if the courts ever curtail water withdrawal from the Santa Cruz River. Because the courts usually have recognized that Indian water rights are paramount and come first ahead of other users.

It is understandable why the Indians voted for the $2.1 million by a 2 to 1 margin. Desperately poor, they all too humanly wanted a share of the good things of life now — not at some unknown time in the future.
But how about the Bureau of Indian Affairs (BIA) whose duty is to advise and guard the Indians against exploitation?

Did the BIA advise the Indians that the land they were leasing to ASARCO for $25 annually per acre for burial underneath a tailings dump was worth — off reservation — more than $1,000 an acre?

Why didn't the BIA advise the Indians to ask for some sort of limitation on the amount of water that ASARCO can pump from the reservation?

And, even if there were to be no limitations, why didn't the BIA inform the Papagos that there should be some sort of sliding price scale for the water. Water at $5 an acre-foot is cheap water. It is going to be very cheap water 99 years from now. Central Arizona Project water, in contrast, will sell for $50 an acre-foot.

It is hardly to be expected that the tribal attorney, Edward B. Berger, would advise against approving the agreement. Berger, whose income from the tribe last year reportedly was over $50,000 stands to make $400,000 for his work on the agreement.

There is a strange silence on the part of the tribe, Berger, the BIA and ASARCO in regard to public disclosures about the agreement. Berger refused to explain the agreement on grounds that it still awaits court approval. He also would not state his income from the tribe although a copy of this tribal contract is a matter of public record on file with the BIA. Berger also said his fee to be derived from the mining agreement is not a subject for public knowledge.

Bob Meen, in charge of mining operations for ASARCO said he could not comment on the agreement.

Augustine Lopez, chairman of the Papago Tribal Council, was reported on "annual leave" and was unavailable. [Annual leave for a chief? Grandfathers, you were born too soon. The Editors.]

Joe Lucero, BIA superintendent for the Papago Reservation, declined comment. He said it was a "matter for the courts" when asked if the BIA had advised the Indians concerning their water.

So who was looking out for the interests of the poor Papagos?

The tribe, evidently convinced it would be unwise to question the agreement, barred from the election meeting several lawyers who volunteered to act in their behalf, some proven, long-time friends of the Papagos, and all newsmen.

As Lindsay Brew, legal advisor for the Indians in the Sells headquarters of the Office of Economic Opportunity and one of those not invited to the meeting, put it: "Lots of questions should have been asked at that meeting. But open confrontation is not the Papago way of doing things."

So much for the meek.

(Thanks to Robert L. Thomas, a regular columnist for the Arizona Republic for this column which appeared Feb. 5.)

BACKGROUND ON THE PAPAGO LAND QUESTION

Recently, the Papagos took American Smelting and Refining Co. (ASARCO) to court alleging violation of its mining and water lease. They asked damages of $20.6 million.

However, before the completion of the case, ASARCO proposed an out-of-court settlement: they would pay $2.1 million, but they would also get a 99-year lease on 2,554 acres of Indian land and unlimited use of water.

Although there was a vote of 40-21 to accept the agreement, some people say that even the vote is clouded by lack of knowledge, no legal advice, etc. The U.S. District Court Judge must approve the out-of-court settlement, and he has agreed to hear evidence of why he should not do so.

William Veeder, water use and conservation specialist for the Bureau of Indian Affairs says it is "totally untenable" to enter into an agreement to sell Santa Cruz water to the mines. He says that as far as he knows, the agreement has not gone through the BIA channels in Washington. But according to records in U.S. District Court in Tucson, Harrison Loesch has signed; he is undersecretary in the Department of the Interior.

REDISTRICTING DIVIDES RESERVES: PROPOSE 51st STATE FOR INDIANS

Phoenix, Arizona — The Arizona Legislature has proposed a plan to redraw the districts for congressional voting in a way many Indians believe is disadvantageous for them — the Navajo Nation, for instance, is split into three legislative districts, and are completely separated from other tribes.

On the other hand, a proposed all-Indian district being proposed by Navajo Tribal Chairman Peter MacDonald is being criticized as "segregating"

"While the idea has merit in South Africa, where separate development will help the blacks achieve self-government, it goes against the entire historical thrust in the United States, which has tried to bring the Indians (as well as the other minorities) into the main stream of American life," an editorial in the Arizona Republic says. "This sort of clannishness is the last thing that a democratic government needs."

The two proposals are not necessary mutually exclusive for the all-Indian district would be for a county within the state, while the three-way-split is for federal voting.

Peterson Zah of Navajo Legal Services says that the redistricting law discriminates so thoroughly against some Indian areas that we suspect some relative of Kit Carson planned it."

Arizona Senate majority leader David Kret goes one step further than an Indian county. Why not make the same territory into the 51st state? Because most of the relationships of the large Indian territory are with the federal government anyway. The area would include northeastern Arizona, northwestern New Mexico, southwestern Colorado, and southeastern Utah — what is more commonly called the Four Corners Area.

"With their own state," Kret said, the Indians would be autonomous "so it should fit in with their philosophy." The first step in creating a new state would be to petition Congress to pass an enabling act.

HAVASUPAI PEOPLE FACING LAND LOSS TO GRAND CANYON NATIONAL PARK

Supai, Arizona — The U.S. Forest Service, smarting from accusations of land theft from Indians in many places in the U.S., are giving the Havasupai people a hard time in negotiating for the Grand Canyon National Park. It is expected that Senator Barry Goldwater will submit a bill to Congress within a few months.

The Havasupai People charge that much of their land, necessary to their continuing existance on the floor of the Grand Canyon, was taken without their consent, and without payment many years past. And now that the Park is being formed, it is time that the matter be fixed up correctly.

Elana Reyna, age 9, Hopi/Tewa of Parker, Arizona, has been selected Little Miss Colorado River Indian Tribes. In the competition, she recited a poem she wrote. It starts:

"When you come into this world
You are born with a talent
I want to tell you about my talent
It's being what I am
An Indian . . .
I'm proud to be an Indian girl
I'm not like the other little Indian girls
Who want to be someone else."

NAVAJOS SUE TRADING POST OWNERS FOR VIOLATION OF FEDERAL LAWS

Phoenix, Arizona — Two suits have been filed in Federal Court here against William and C.F. McGee and Associates, owners of the Pinon Mercantile Co. at Pinon, as well as trading posts at Keams Canyon, Pollaca, and 'Indian curio' stores in Holbrook and Scottsdale. The suites were filed on the behalf of Navajo people in the Pinon area doing business at the trading post.

The Chinle DNA (Navajo Legal Aid) says the suits are class actions, representing all persons who have had credit accounts at the trading post, and all persons who have had pawn transactions or who have received gasoline coupon books there.

One of the practices alleged in the suit is that the trader adds interest charges without informing the customer, so that when a customer pays up his account, he is told that he still owes more. The post does not give out periodic statements, so that it is virtually impossible for the customers to know if their accounts are properly credited, the suit charges.

The suit alleges also that when persons attempt to redeem goods they have pawned there, the trader will refuse to redeem the pawn until the person has also paid off his credit account. Then, before the credit accounts can be completely paid off, the time limit on the pawn expires, and the pawn is sent to the trader's off-reservation tourist stores to be resold.

Most of the mail for the customers is also distributed at the Pinon Mercantile Store, so that collection of credit accounts is easy. Many Navajos are in a credit "saturation" position, so that the customer never is able to have any cash, and is kept buying on credit. Customers have alleged that they are now being refused credit unless they withdraw the lawsuits.

(Thanks to Dine Baa Hani, a newspaper of the Navajo People and Nation, POBox 527, Fort Defiance, Navajo Nation 86503. This dispatch dated December 22, 1971)

AN INDUSTRIAL KINZUA ?

Firm to build on Indian site

The Seneca Nation in New York State is involved in controversy over, of all things, a toy factory – but the issues involved are complex and run deep. Although facts are difficult to come by, it appears that the Nation is going deeply in debt in order to have the factory built on the reservation for leasing to Fischer-Price, a toy manufacturer, although it appears there is little way that the Nation can profit in any way from the risk.

The Seneca Council seems to have committed itself to building the plant at a cost close to $6 million, which it will have to obtain through outside financing. The Fischer-Price Company will select the contractors, prepare the design criteria and specifications, and will take on a 20-year lease with option. The Nation is committed to help preserve tax-free status for the building as being "Indian owned."

The Seneca Nation would borrow 55% of the money from the Federal Economic Development Administration, and much of the balance privately. It will also put up 15% of the costs itself as a gift to the project, some $900,000. But rental price will be determined by the actual expenditures for mortgage interest, insurance, etc., plus a reasonable sum for the use of the land.

Although preference will be given to hiring Indians, the employment will be open to all peoples.

Cattaraugus Reservation, as it is known, is no newcomer to controversy. It is the site of the Kinzua Dam built a decade ago in violation of one of the last unbroken Federal treaties.

Opponents of the toy factory have asked council for a referendum, so that the tribal opinion can become known. They also cite rapid deterioration of the Seneca culture and people, and want Council to spend its time and efforts on pressing social and cultural problems, rather than economic development, which, they believe, will only make matters worse.

The Senecas have already seriously jeopardized their sovereign status. Although it is admitted by state officials that health and pollution enforcement agencies can be stopped from Indian land, the Senecas still made application to the Erie and Niagara Counties Regional Planning Board to approve the industrial park. They also agreed that all regulations would be obeyed voluntarily, but that written permission would be given to New York State Health and Environmental Conservation officials to inspect facilities.

The federal share of the park itself is $640,000, with $160,000 the tribal share. Fisher-Price officials are negotiating with the Economic Development Administration of the U.S. Department of Commerce which will be involved in the financing, along with Manufacturers and Traders Trust Company.

Bankruptcy of the nation is not a ridiculous thought. In Wanblee, South Dakota, Sioux people opened a leather clothing manufacturing plant. The Sioux funded it, secured a building, and gave it a grant. It promised to employ 60 Sioux, but actually employed only 11 before it quietly folded and pulled out.

Or in New Mexico during the recent Kennedy hearings, a pueblo governor told about how they had backed an industry which folded, and the pueblo is now so seriously in debt it cannot operate.

Fischer-Price is owned by the Quaker Oats Company.

U.S. FEDERAL LIBRARY PROGRAM MAY LOCATE AT AKWESASNE IN 1972

Akwesasne – This reservation has been selected as one of three in the United States to participate in a four-part program titled "Developing Library Programs to Meet Informational Needs in American Indian Communities". Funds for the program are from the Bureau of Libraries and Educational Technology of the U.S. Office of Education, and is being funded through the National Indian Education Association. Other communities selected are Standing Rock and Rough Rock.

The first phase includes $197,061 for "identification of information needs and the development of delivery systems to meet these needs. The second phase is implementation of demonstration programs, the third is operation of the demonstration centers, and lastly, evaluation of these centers' effectiveness.

NIEA officials have assured Akwesasne residents that the program will include all factions of the community in its planning and operation, including Canadian-side residents, elected officials, and traditionals. However, so far there have been no community-wide meetings to discuss whether the project will be accepted here, and if so, what kind of board of management will control the program, as well as who will be directly involved in the initial stages of the project.

We are American Indians. Today is the birthday of George Washington, the first president of your country. While your people celebrate his birth, our people live under conditions necessitated by his policies. Washington, the burner of villages, the murderer of Indian women and children, is the type of man you teach your children to admire. Washington, the master of underhanded robberies and trickery, is the man for whom the white nation sets aside a special holiday. And yet you are horrified at the secrecy of your government, and the shocking massacres in Southeast Asia: these are not new to our people; agreements founded on trust were broken whenever your leaders saw profits in the offing. We were taught the ways ot the white man at the costs of our lives.

You teach that Washington was a great surveyor as a young man. Have you ever considered whose land he surveyed? He travelled deep into Indian country, surveying land for later claim. But the King of England grew weary of the reports of Indian wars, and in the Proclamation of 1763, he set aside all land west of the Appalachians as Indian land. Just prior to the proclamation, Washington bought two and one-half million acres of Indian land. After this was outlawed by the proclamation, Washington secretly employed a surveyor to locate valuable land in the prohibited area for him. In a letter to the surveyor, Washington wrote, in his inimitable "cannot tell a lie" fashion:

> "I can never look upon that proclamation in any other light than as a temporary expedient to quiet the minds of the Indians which must fall . . . I would recommend to you to keep this whole matter a profound secret."

However, Washington was impatient. To hasten the concept of "temporary expedience" he provided financial assistance to Lord Dunmore, the governor of Virginia. Dunmore humbly claimed the entire Northwest Territory – disregarding the two million Indian people living there, of course – and proceeded to send two armed expeditions of troops into that region. After all, these people, who had been living peacefully there for centuries, were illegally trespassing on Dunmore's land.

Washington, in payment for his aid to Dunmore and other "Indian fighters" in Virginia, received over 40 thousand acres of land west of the Appalachians after the Revolution. Thousands upon thousands of our people were driven from their ancestral homes before the onslaught of the white squatters who were protected by Washington's army.

Cornplanter, HalfTown, and Big Tree, Seneca chiefs and counsellors, addressed Washington in 1790:

> Father: When your army entered the country of the Six Nations, we called you the Town Destroyer; and to this day, when your name is heard, our women look behind them and turn pale, and our children cling close to the necks. Our counsellors and warriors are men, and cannot be afraid, but their hearts are grieved with the fears of our women and children, and desire that it may be buried so deep as to be heard no more.

It was Washington who gave the orders for the infamous Sullivan Campaign, America's first search and destroy mission. Sullivan campaigned against the Iroquois and travelled throughout their land with the specific mission of burning and plundering Indian villages.

(This editorial appeared as a letter to the editor in the Cornell Daily Sun, an independent newspaper edited by Cornell Univ. undergraduates. It was written by Gahnegehah and TeagiAlgon for the Native American Association of Cornell.)

Better to be A 1st Class Indian than A 2nd class citizen

Syracuse, New York – State Supreme Court Justice James P. O'Donnell ruled shortly before Christmas that the State of New York cannot sue the Onondaga Nation without its consent. In doing so, he reversed his own ruling of October 27 – but the state plans to appeal his ruling.

The State had brought suit against the Onondagas last summer, following the successful attempt of the Onondagas to prevent the construction of a third lane on interstate highway 81 where it crosses reservation land.

"The Onondaga Nation enjoys a certain sovereignty which individuals do not enjoy," the judge ruled. "The courts are most reluctant to interfere with the internal affairs of the Indian tribe." He mentioned that the Seneca Nation had been sued and has sued in its own right, but that the Senecas' 1848 constitution subjects the tribe to the laws and jurisdiction of the state. The Onondagas have never taken such a legal step, he said.

But despite the court's finding and the long-standing record of the Onondaga's sovereignty, there are still problems with officials. For instance, recently six State Troopers barged into the home of Edward Shenandoah at 2 a.m. to serve a warrant on one of his sons for harassment. Two more troopers waited outside in a patrol car. The offense is a relatively minor one, subject to a maximum penalty of 15 days in jail.

The case is one example of the constant tension between outside police forces who attempt to treat the reservation as a part of their patrol territory, and the Onondagas who refuse to recognize their authority and adhere to their own.

Three years ago, Jerome Thomas, a citizen of Onondaga, was arrested on the reserve for driving a minibike without a license and unregistered. Peace Justice Vernon Schmitz of Onondaga Hill (outside the reservation) dismissed the case on the grounds that the State Motor Vehicle laws have no jurisdiction on Indian land. Similarly, Onondaga Justice Morris Wentworth turned over a dog-shooting case to the Longhouse leaders to settle, since the incident took place on the reservation land.

The jurisdiction issue is further confused by Public Law 785, section 5192, passed in 1948 during the Truman administration. The 81st Congress opened opened the courts to the Indians, giving them the choice to seek redress either in the courts or the Longhouse. The Six Nations, who viewed the act as preliminary to taxation and loss of sovereignty, disagreed in a formal statement presented in person to Congress.

The bill was passed over the objections, and many legal experts believe the law could not stand if challenged.

Statistics in the Sheriff's Department show the Reservation in comparison to other areas of the county has an almost negligible reportable crime quotient. Many calls are ambulance emergencies, and in 11 months of last year, not one felony was recorded. and only 11 minor violations.

Dr. Lee Porter of University College has initiated a plan for the Onondaga Reservation Police Force, funded by the Law Enforcement Assistance Administration of the Federal Government with training through local police groups.

"We don't need a police force," Chief Irving Powless Jr. said. "We have warriors to maintain the laws of our nations." Furthermore, it is unlikely that the Onondagas would get involved in the acceptance of federal funds. Powless points to the Canandaigua Treaty of November 11, 1794, where in Article VII, the federal government agreed to exchange with the Six Nations complaints of all injured parties to the other for their own methods of prosecution.

For the Onondagas, sovereignty is not an idle concept. One of the ways of keeping national identity is through the language. Recently, Audrey Shenandoah, a faithkeeper for the Nation, started teaching the language to elementary school-age Onondagas at the Reservation School. Although she is listed as an aide because she lacks a teacher's certificate, it is hoped that the school will push for special certification arrangements possible under state law for people with certain skills.

(Thanks to Nancy Duffy of the Syracuse Gazette and Richard Case of the Syracuse Herald-Journal for information.)

The "Indian Way" school at Akwesasne continues to provide an alternate means of education for a score of Mohawk children ranging from 5 to 16. It has no outside funding, and help – in the form of supplies, money, and people to share their ideas and skills – is very much needed. Write Indian Way School, Mohawk Nation at Akwesasne, via Rooseveltown, N.Y.

TIDBIT TOSSED TO MICHIGAN INDIAN FISHERMEN BY STATE OFFICIALS

Lansing, Michigan —Most native people of Michigan feel they got their right to fish from the Creator, and that their rights are guaranteed to them in their treaties.

The chief antagonist of Indian fishing rights has been the State's Department of Natural Resources. With cases still before the courts regarding Indian fishing, the DNR recently announced that it was making a limited number of "compassionate" permits available to Indians in an attempt to improve the economic status of the tribes.

Up to three individual permits are available to each of the several organized tribes at Petoskey, Hannahville, Sault Ste. Marie, and Mount Pleasant. Six permits have been allocated to Bay Mills. The permits are free, and must be renewed after a year.

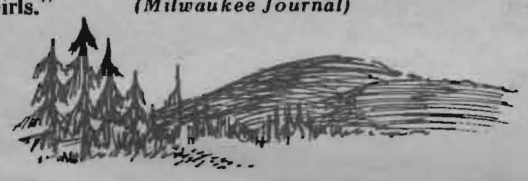
'SO SAD, TRAGIC, AND COMPLEX': INDIANS AND THE LAW IN WISCONSIN

Milwaukee, Wisconsin – Thousands of Indians and Spanish speaking people are living in fear and mistrust of the judiciary and police because of unfair treatment, the Governor's Judicial Task Force was told Dec. 17 at the close of a two-day public hearing.

"This topic is so sad and tragic and is so complex that I can really do no more than deal with it briefly within my allotted time," said Eugene Taylor, president of the Great Lakes Inter-Tribal Council. "Our established tribal courts and punishment were thrown out and the state's legal system was imposed upon Indian people in 1953," said Taylor.

Taylor said he was angered at the appalling rates of Indians confined in state institutions. He said that while Wisconsin's 18,000 Indians comprised only .43 of 1% of the state's population, there were 187 Indians in prison in the state, 5% of the 4,117 total prison population.

"Indian juvenile boys comprise 7.4% of the residents of the Wisconsin School for Boys," he said. "Indian girls make up 8.2% of the inmates of the Wisconsin School for Girls." ***(Milwaukee Journal)***



CHICAGO INDIAN VILLAGE: STILL ON THE MOVE FOR ANOTHER WINTER

Chicago, Illinois — The group of Chicago relocated Indians who have been pushed from encampment to encampment are now in vacant barracks of a National Guard Training Camp. They were evicted from a Methodist Church camp earlier in the winter, and set up camp on an unsheltered strip of groung outside the fence surrounding Argonne National Laboratory, a surplus government facility.

While negotiations went on for the use of Camp Logan, a summertime facility for the National Guard, Mike Chosa, leader of the group of about 30, moved the camp to the gates of Fort Sheridan and asked permission for the band to be housed in an empty barracks. Permission was denied, with Army officials saying the buildings had no plumbing or electricity. The Indians were forced to remain outside the gates, where they pitched make-shift shelter.

The problems of leadership of the group have been immense. Chosa fell into the role as a result of his participation in Saui Alinsky's organizing school, and there are those who feel that the Alinsky strategies for organizing are culture-bound and do not apply well to Indians. The group has never been very much together except by a common factor: no housing, and no way to get housing. Almost any leader would face what Chosa has faced: criticism from within, criticism from other Indians, and criticism by whites.

So when Chosa decided to accept housing from the state in two barracks at Camp Logan, a National Guard training camp, a splinter group refused to accept that decision, and stayed at Fort Sheridan. They set out to continue the vigil, even though their numbers were drastically cut.

On January 8, base commander Col. Richard M. Leonard, backed up by twenty U.S. marshals, used a bullhorn to read an eviction notice. They came at what is becoming a customary time: shortly before dawn.

"You and others of your group have been and are now trespassing on a federal military reservation," Col. Leonard announced. "You are and have been interfering with the orderly operation of this installation and abridging the rights of the persons who live and work at Fort Sheridan."

Acting under instructions approved by the Justice Department, the commander gave them five minutes to be on their way. The seven men and two women got into three cars and drove off, taking what they could carry.

The following day, the Chicago Tribune *clucked their editorial tongues because the Indians had left behind a "huge mound of trash". Although no explanation was given about why the Indians had left so hastily, the Trib said "there is no reason why the taxpayers should have to pick up after [Chosa]."*

Milwaukee Journal

Mrs. Phyllis Nahwahquaw carried her ten-month old child, Deanna, into a vacant Milwaukee home owned by the Federal Department of Housing and Urban Development. This and one other house were broken into by the American Indian Information and Action Group which moved in two homeless Indian families. The group says that 80% of Milwaukee's 8,000 Indian families are living in poor housing, with 29% on welfare. The OEO has allocated $74,000 to the group for an Indian Center, which will work on employment, education and housing, but the grant has not been approved yet by the local Social Development Commission, Milwaukee's top antipoverty planning agency. Federal officials said the vacant homes were not liveable, and promised to find suitable alternatives.

B.I.A. TAKES STRONG PRO-INDIAN STAND FOR RETURN OF CHIPPEWA FLOWAGE

Baraga, Michigan – The Bureau of Indian Affairs says it is siding with Indian demands that an electric utility permit to operate the Cippewa Flowage in Wisconsin be terminated.

Elmer Gouge, an official of the Lac Court Oreilles Chippewa, who have accused the Nixon Administration of balking on the issue, said: "This is the first time the bureau has committed itself in our support. If they do not stand behind this statement, it will make them look pretty small to the Indian people."

Residents of the Lac Court Oreilles Reservation near Winter, Wisconsin, have asked the Federal Power Commission (FPC) not to approve a renewal of the 50-year-old permit under which Northern States Power Co. built and uses the Chippewa Flowage. The reservoir inundated a portion of the reservation.

Ernie Stevens, economic development director for the BIA, said Feb. 4 at a conference sponsored by the National Congress of American Indians here that the BIA "supports the Lac Court Oreilles band and its attorneys in their position that there can be no new license issued by the FPC without the consent" of the Indians.

Protesters occupied the dam last August, then abandoned the demonstration after government officials agreed to review their claim. The FPC allowed Northern States a one-year extension of the expired permit during the review.

CONGRESS STILL BALKING AT RETURN OF LAND TO STOCKBRIDGE-MUNSEE

Washington, D.C. – Efforts by the Stockbridge-Munsee community in Shawano County, Wisconsin to get 13,077 acres of land given them by the federal government 40 years ago has bogged down at the committee level in Congress.

Under provisions of the Indian Reorganization Act, the U.S. Government purchased submarginal land in 1934 – but so far, have failed to turn the title over to the Indians, who now have only 2250 acres.

The government paid $69,000 for the land – but stumpage fees paid for cutting timber there go to the U.S. Treasury, and so far, $92,000 has been deposited. The estimated value of the forested area is now about $355,000.

Although the Indians have the backing of Senators Wm. Proxmire and Gaylord Nelson, Wisconsin Democrats, and although there was no opposition at a public hearing last March, Senate Interior Committee staff said that there would be delays in getting the committee to consider the matter.

The tribal group now has about 670 persons living on the reservation, and about 330 others have said they would return if they could have land to live on. The group traces its origin back to 1736, when its members decided to adopt the ways of the white man, and abandon the Mohican ways. Their name comes from Stockbridge, Massachusetts, their native land. They were forced to move after the Revolutionary War, although they fought alongside of General George Washington.

The Oneidas of the Iroquois Confederacy adopted them, but when they too lost their lands, the Stockbridge people wandered through Pennsylvania, Ohio and Indiana, joined en route by the Munsees who also had been turned into landless refugees. Continuing into Central Wisconsin, they took up land on the shore of Lake Winnebago, but within thirty years they were forced to move again to Shawano County.

They hope that senators from many states will bring pressure to bear on their colleagues to get the bill out of the Interior Committee onto the floor of the Senate, where it is almost certain to pass.

(Thanks to Robert Miller, Sr., in the Great Lakes Intertribal Council Voice and the Associated Press for the information.)

OCCUPIED COAST GUARD STATION SITE FOR ALTERNATE SCHOOL FOR INDIANS

Milwaukee, Wisconsin — Gusts of cold wind from Lake Michigan whipped through cracks around the windows in an abandoned Coast Guard Station, but the Indian children who attend school in the building didn't seem to mind.

Their attention was focused on learning something of their cultural heritage and getting along with classmates.

Since September, the Coast Guard station has been operating as an Indian Community School. Rooms that were once offices and quarters for Coast Guardsmen are now crammed with borrowed school desks and used books. For the first time, more than half of the 65 students are attending school regularly.

Many of the students are dropouts from inner-city schools. Others have been sent to the school by parents because the children complained of lack of attention from public school teachers.

The Coast Guard station was seized August 14 by a group of militant Indians belonging to the American Indian Movement (AIM). An abandoned house next to the station also was occupied and turned into a halfway house for 15 former convicts and alcoholics.

In a major break with tradition, the Bureau of Indian Affairs has asked the General Services Administration which controls government properties, to turn the three-story white stucco station over to the Indians. If the Indians do get the 1.15 acre site, "It will set a precedent throughout the United States for helping urban Indians," said Herb Powless, 34, head of the Milwaukee AIM chapter.

The students range in age from 9 to 16. Each morning car pools organized by parents and volunteer teachers pick up the children in Milwaukee's inner city 2 to 3 miles away.

Joseph Botsford, a spokesman for the Milwaukee public school system, said that "as long as they (the children) are going to school, they comply with state laws."

About 700 other Indian children attend public schools, Mrs. Dorothy Ogrodowski, director of the Indian community school said. There is a waiting list of nearly a 100 children to get into the community school.

The school has functioned mostly with the help of 48 volunteer student teachers from the University of Wisconsin-Milwaukee School of Education and from donations from church and civic groups.

It is asking the federal government for $60,000 in funds from the Safe Streets Act because many of the Indian children have been referred to the school by public school social workers or probation officers.

Wisconsin Governor Patrick J. Lucey has endorsed the attempts to obtain the Coast Guard station by the Indians. "An Indian school, operated by Indians for Indians can provide for the needs of Indians far better than the existing school system has shown thus far," Lucey said.

(Thanks to the Minneapolis Tribune and its Wisconsin reporter, Sam Martino, for this report of December 26, 1971.)

NO BEADS AND BUCKSKIN PAGEANT: NATIVE AMERICANS' THEATRE TO SHOW 'OUR VERY REASON FOR BEING ALIVE'

Washington, D.C. – The first theater of, by and for American Indians is being organized. But don't expect any Hiawatha romancing or warpath whooping.

"We're not going to be any feathers-and-buckskin ensamble riding over the hills on horseback in some kind of historic pageant," warns Hanay Geiogamah. "What we want to dramatize is our very reason for being alive."

Geiogamah, who is Kiowa-Delaware, is the 26-year-old leader of some heritage-proud activists who had managed to win $25,000 from the National Endowment for the Arts. Further funding is anticipated from private philanthropy to enable a 16-member ensemble to travel from Santa Fe, New Mexico, its home base, to reservations with a highly varied repertory.

The pilot project got underway in January with Geiogamah and associates undertaking a nine-month course in theatrical discipline and techniques at the eminent center created by Ellen Stewart in New York.

Although drama action in the Western tradition has never existed for his people, Hanay points out: "The Indian always has had theatricality in religious ceremonies and festivals. The impulse comes from the same roots as European theater. The difference is that the Indians have responded more, and been enriched more than others by this impulse, a universal sense of theater. We're hoping to harness thi. inborn sense into an arena of concentration in which we can look at our situation in politics and the social environment. We want to do plays about Indian mistreatment of each other, of how the white man has created a certain Indian image, how the young see a world in which they are trapped."

Ready for presentation are seven dramas, four by Hanay himself. Rather than dramatizing the traditions or attitudes of various Nations, a broad approach is intended.

"When I started to think about theater work, I wanted to use it to crucify whites in plays, but then I said to myself that is silly because we aren't going to make them repent or relent. What we want to take is the approach of survival in the future rather than reproach for the past, even though I have no doubt the planners want to take away the American Indian's individuality and fuse it into the melting pot."

(AP Newsfeature Photo)

Hanay Geiogamah

Working with Geiogamah in the leadership are William Pensoneau, Ponca, who is dropping out of a Harvard University project to head the theater's educational aspects. Others are Ed Wapp, Jr., Shawnee-Comanche and Jerry Bolton, an Alaska Eskimo, both concerned with music; Bruce Miller, a Yakima sculptor-weaver-jeweler; and Rance Hood, a Comanche who is to apply painting skills to scenic design.

Recruiting for the acting company is now under way, with emphasis on those who believe the Indian has a right to retain historic pride. "We're not saying we can awaken," Hanay carefully limits purpose, "but we hope we can communicate something very meaningful."

Thanks to William Clover, Associated Press Drama Editor.

NATIVE CONTROL OF ESKIMO ART ENCOURAGED BY NEW OTTAWA PLAN

Ottawa, Ontario – A government plan aimed at giving native northerners control over the largest distributor of Eskimo art was announced February 3 by Northern Development Minister Jean Chretien at the opening of Canadian Arctic Producers Ltd. here.

The company was established in 1965 by the government to provide a marketing agency serving Eskimo and Indian arts and crafts in northern Canada. To hasten the time when Eskimo and Indian cooperatives can buy the Government's preferred shares, the government will not take any dividends, Chretien said.

Native Arts

"The Spirit and the Hand" is the title of an exhibition of Contemporary Indian Crafts, formed by the Designer/Craftsman Guild and shown at the Public Library of Fort Wayne, Indiana, April 14 through May 13, 1972. They seek exhibtion objects on loan, or for possible sale. Contact: Mrs. Jerald Andrew, Route 4, Dodane Road, Fort Wayne, Indiana.

The Scottsdale National Indian Arts Exhibition will be March 29 through April 2nd – the tenth annual show. The show includes Creative Writing, Kachina Carvings, Beadwork, Textiles, Jewelry, Paintings, Graphics, Sculpture and Pottery.

Preliminary discussions are being held with LaMar Harrington, acting director to the University of Washington's Henry Gallery in Seattle, toward creation of a major exhibition of Contemporary North American Native Art scheduled tentatively for January, 1973. An ad hoc committee headed by Dr. Frances Svensson of the UW Indian Studies Program has begun the search for at least $3,000 to prepare a comprehensive catalog which later may be used as a textbook. *(Thanks to Argus, the Pacific N.W. Independent magazine of news, comment and opinion, which covers native arts there.)*

Native North American Artists, directed by Lloyd Oxendine and administered by Suzan Shown is promoting works by Native North Americans as art, not artifacts, and aiding artists to arrange exhibitions, sales, grants and scholarships. In addition, the organization is offering slide lectures on contemporary native American art. Their office is at 256 West 108th St., New York City 10025.

The Red Cloud Indian School has announced its fourth annual American Indian Art Show, with $2,000 in prize money and purchase awards for Indian artists. Artists representing more than 30 Indian nations, displaying more than 300 works, entered last year's showing. It is supported with contributions from people who are interested in furthering of American Indian art. Any artist 14 years or older is eligible, and there is no entrance fee. Artists wishing to enter should make written entry by May 1, and have their work in by May 31. The show opens June 11 through August 13. Contact Father Ted Zuern, S.J., Red Cloud Indian School, Pine Ridge, South Dakota 57770.

Fritz Scholder will open a two-month show at the Smithsonian Institution in Washington, D.C. The show will then travel to Europe. And then there will be a major show in Los Angeles at Michael Smith Gallery on May 14. He has a bright, unique style which, he says, is far removed from that of Indian artists "taught t and caught in the Bambi Syndrome". He hopes the show at the Smithsonian will take Indian art out of the "$24.95 bracket – esthetically, we Indians have always had it: it's taken a long time for us to meet the challenge of using non-Indian art materials in our own idiom." Many of his paintings are of the "living deaths suffered by many contemporary Indians who have been traumatized to the point of grotesquery, who have been made monsters, because of the imposition of the white culture's traditions and standards." *(Thanks to Maggie Wilson in the Arizona Republic.)*

"Ancient Art of the Americas" is the title of an exhibition at the Boston Museum of Fine Arts which will run until May. The show goes a long way to establish North American art on a par with the European and Greco-Roman art that has pre-occupied scholars for so long. *(Thanks to The Phoenix and Jean Bergantini Grillo)*

Robert Penn, activist and artist, has been commissioned to execute a large mural in the W.H. Over Dakota Museum at the University of South Dakota in Vermillion. Penn will soon complete his work on a degree in art from the university.

Dan George, of Burrard reserve in British Columbia, known for his role in the movie, Little Big Man, has been chosen for the title role in King Lear in a Playhouse Theatre Company production which will open in Vancouver October 12. In the Shakespearean play, he has the role of the aging king whose kingdom is torn by strife as he seeks to divide it among his daughters.

The work of nearly 20 Onondaga artists was featured in a contemporary exhibition in January at Tyler Art Gallery, State University at Oswego, New York.

The Heard Museum of Anthropology and Primitive Art in Phoenix, Arizona, has opened a new gallery dealing with prehistoric times of the Mogollon and Anasazi Indians of central and northern Arizona.

A showing of works by contemporary American Indian artists is on in New York City until March 18th at the American Art Gallery, 133 Wooster St. It has been organized by Native North American Artists.

A troupe of 25 dancers from Haskell Indian Junior College will make a dance tour of Europe this autumn. They are sponsored by the National Indian Lutheran Board. *(AIPA)*

Duffy Wilson (left), Tuscarora stone-carver, is directing the Native American Center for the Living Arts. Although Buffy Ste. Marie hoped the center would become a major metropolitan facility, it has closed its New York office for lack of financial support. Wilson is keeping the organizational/legal structure intact, and he plans a series of crafts workshops and other activities. The new address for the center is 1642 Upper Mountain Road, Lewiston, New York 14092.

EAGLE DANCER: **a cherry wood carving by John Julius Wilnoty, of the Cherokee Nation in North Carolina. He is self-taught. "I began to make my own tools in the old tradition, and learned to use them. I never did study with anybody else – just myself. I learned to carve stone, then wood, then bone," he says. In all his work, Wilnoty shows his reverence for living things, an appreciation of the beauty of the universe, a delight in being alive.** *(Thanks to Alexandra Jane and Jamie Constance in the Christian Science Monitor.)*

INDIAN HEALTH AIDE TRAINING COSTS BOOSTED BY GRAFT, HIGH SALARIES

Washington, D.C. – Costs have soared 300% above the government standards in a training program to upgrade the health of American Indians, says the U.S. Labor Department.

The $1.3 million crash effort produced 65 Indian nurses, doctor's assistants and technicians in its first year at a cost of $20,700 each, an audit found. In a confidential report on the audit, an official of the Labor Department, which trains other health assistants for a quarter as much, called the Indian outlays exorbitant.

The Labor Department evaluation of the audit found high staff costs, illegal expenses, and excessive consultant fees in the Indian training, which is run by the Department of Health, Education and Welfare with Labor Department money.

An HEW spokesman said the audit is erroneous because it was based on number of graduates and not total enrollment, but the official conceded that the program is considerably more expensive than comparable training efforts.

The report included these comments:

– 1. The program "in some instances has trained persons who already possessed good job skills and held jobs which were relatively well paying."

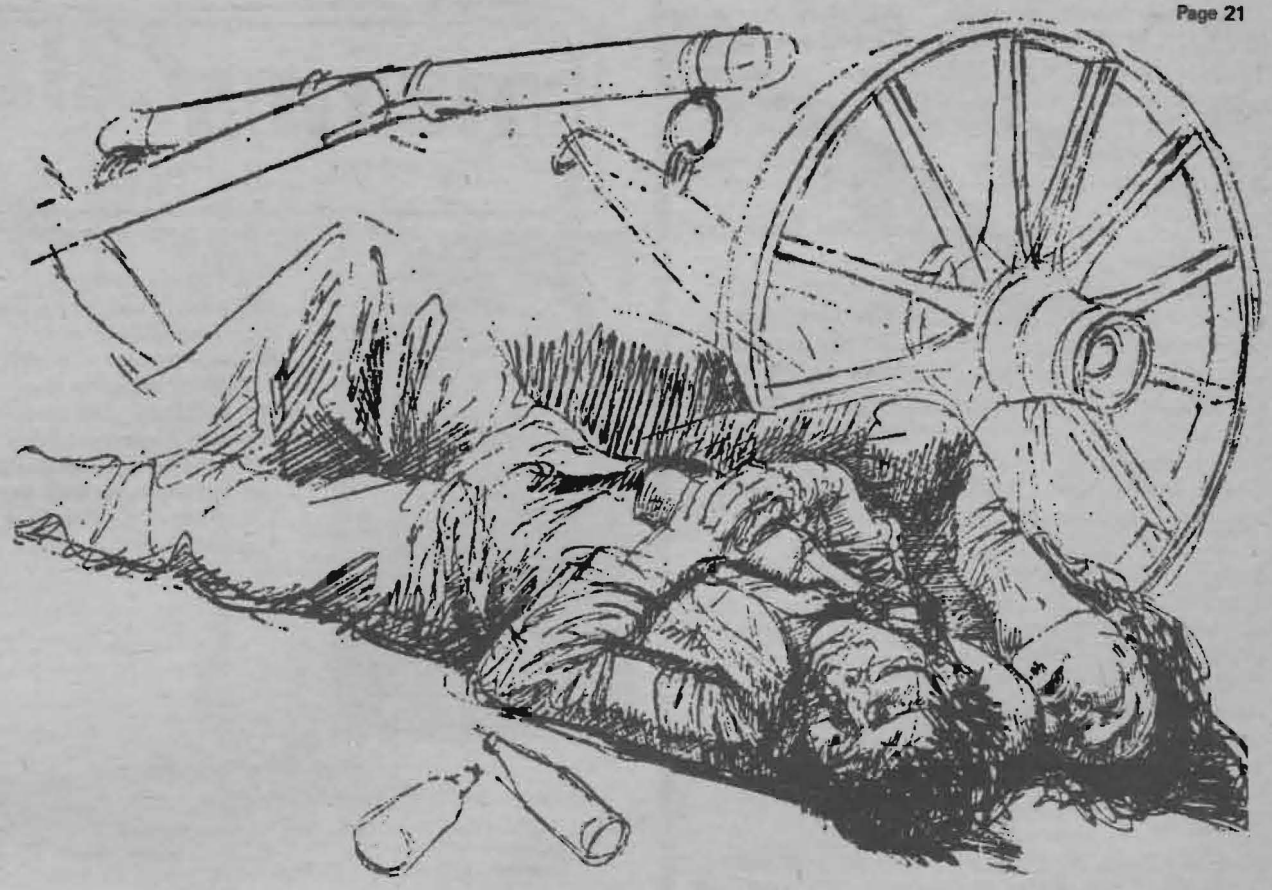
– 2. A program for licensed practical nurses turned out just ten graduates at a cost of $255,000, but had 21 full-time instructors.

– 3. The cost to train a technician or lab assistant was $15,000, three times the Labor Department standard.

– 4. Ten physician's assistants were trained at $25,000 each, a cost four times the Labor Department guideline. A $75,000 contract with the University of Arizona for consultants was termed excessive.

President Nixon ordered the training program 18 mo. ago in Arizona and New Mexico to meet an acute shortage of medical personnel among Indians. Some Indian groups have criticized the program because they did not put Indians in where it counted – as nurses, doctors, administrators, etc. – but rather in more menial dead-end positions from which they could not advance.

(Thanks to G.C. Thelen Jr. of the Associated Press, January 29, 1972, and Rosemary Williams, for the information.)



JOE ROSENTHAL DRAWING

NATIONAL INDIAN NURSES GROUP FORMING, SEEKING NEW MEMBERS

Janice Kekahban and Rosemary Williams have started organizational plans for a National association of nurses who are Indian. A preliminary planning meeting will be held in Albuquerque in February, and a representative group will attend the American Nurses' Association national convention in Detroit in May.

Nurses interested in joining the group should contact Rosemary Williams at 1420 Pitt St. NE, Albuquerque, N.M. 87112.

CALIFORNIA INDIAN HEALTH PROJECT AIDED BY TWO–WAY RADIO UNITS

Clovis, California – The Central Valley Indian Health Project, one of 16 in California, has installed six mobile two-way radios to speed up communications with health aides and advisors and patients in the mountainous areas of Madera, Fresno, and Kings Counties.

The project, which also has a dental clinic, locates Indian people with health problems, encourages them to seek remedies, and then helps locate or provide medical assistance, including transportation to appointments. Dick Johnson is project director, operating from the central office at 511 Fourth St., Clovis, Cal.

DISEASE PATTERNS OF INDIANS SHOWS SIGNIFICANT DIFFERENCES

Chicago, Illinois – Disease patterns among Southwestern Indians differ significantly from those in other Americans, the annual meeting of the Radiological Society of North America was told here in December.

Dr. Stanford M. Goldman said in a paper that usual diagnostic methods had to be modified where Indians were concerned, for if the usual practices were followed, some of the diseases might be mistakenly identified.

After studying 36,193 hospital admissions and 399,461 out-patient visits, they found an unusually high prevalence of bone disease from overexposure to flouride, disease of the bile and gall bladder, tuberculosis and lung infection, inner ear infection, and congenital hip disease. They rarely saw lung cancer, peptic ulcer disease, and some types of heart ailment. The physicians offered no speculation as to the reasons for the differences. *(Associated Press)*

TUBERCULOSIS ON THE RISE IN ARCTIC

Yellowknife, N.W.T. – Tuberculosis, a major killer of Indians and Eskimos, is increasing again in the eastern Arctic.

"Many youngsters in Frobisher Bay live exclusively on a diet of potato chips and pop . . . The hospital is full of kids with respiratory diseases," said Bryan Pearson, member of the territorial council.

SELF–GENOCIDE: A CASE STUDY OF DUCK VALLEY INDIAN RESERVATION

Owyhee, Nevada – Within the last three years here, there have been nine suicides – all were Indian men, mostly young fellows. And in the last twenty years, there have been 29 residents of the Duck Valley Reservation here who have successfully taken their own lives. As of June, 1971, there were 965 Indians living at Duck Valley.

The most common age group for suicide is the 20-24 year olds, who account for 14 of the deaths. Of the total, 25 were under 30 years of age. More than two-thirds of the deaths occurred during the difficult cold weather months, when unemployment on the reservation is between 80 and 90%.

The reservation's Mental Health Committee reports that 22 of the 29 deaths were by gun-shot. There were six deaths from hanging, four of these in jail cells.

The causes are hard to determine, yet good guesses are easy to come by. The speaking of Shoshone and Paiute languages was forbidden in the local school in the past, and only a small per cent of Indian young people can speak their own language. After completing school, individuals have a choice of enforced idleness, or leaving the reservation.

Beverly Crum has written up her observations from her vantage point of community member. She says that the emotional pain of suppression could account for some of the men's feelings. Compared with the women, it is difficult for an Indian man to feel needed and useful in the community. Much of his role as husband, provider, and father, has been taken over by the government officials and schools.

Alcohol, like the suicides themselves, is only a symptom of the real problems. But each of the nine who died in the last three years had been drinking.

It is the women, she notes, who are hired as teacher aides and as hospital technicians. The men are given only jobs like floor-scrubbing, if any at all, with no chance of advancement. As a result, even the community itself has grown to have little confidence in its men.

Beverly Crum recommends that special attention should be paid to employment and training opportunities in the difficult months starting about November. She advocates getting the entire community involved in discussing the problem – especially the men. She hopes respected elders could be used for counselling, instead of white professional people.

It is said that colonizers always get native people to take over their jobs in order to maintain the colonial power. Perhaps that has something to do with the fact that overt genocide is no longer fashionable – Indian suicide has taken its place.

SUICIDE: A CONTAGIOUS DISEASE AMONG INDIAN YOUNG PEOPLE IN TUCSON

A growing concern about suicide among Indian people in South Tucson, Arizona, is bringing together a group to help intervene and to remedy conditions leading to suicides. They fear that unless action is taken, the recent suicides will be followed by others soon.

"When an Indian kills himself, he takes many of his people with him," said Vance Goodiron, a volunteer for an Indian drop-in center, My Brother's House. He said it was like a contagious disease. No one knows why, but Indian people will get caught up in a deadly game of follow-the-leader.

It was the concerned Indians who brought together directors and staff members of the Southern Arizona Mental Health Center, Tucson Health Services, and University of Arizona Rehabilitation Center.

Goodiron, a Mandan from the plains area, and Dave Garcia, Daryl Rumley, Tony Encinas and Mrs. Ella Rumley, of the Papago people, said there has been considerable talk of more suicides among survivors of the dead Indian youths. "A lot of them are talking about suicide now," said Encinas, "and, even for an Indian, it's difficult to know what they are thinking. You see them laughing and joking, but inside . . . well, it's bad."

Various officials offered their facilities for intervention in any crisis, including suicide, but conceded that suicide was only part of the problem.

"There's no question but that the services are available, but obviously, the people delivering the services are not all experienced with the Indian culture," said Dr. Allan Beigel, director of mental health center. "Then, there are many problems far beyond our competence – the economic and social conditions which may lead to suicide. But we can alert other social agencies to these aspects as we help with the mental health problems."

A Tucson priest, himself Indian, said later he believed one obvious partial solution to the problem of Indian suicides had been overlooked:

"No matter what the Indian's religion, you will find he responds to the treatment of his tribe's medicine man. That influence outweighs all others."

(Thanks to Marilyn Drago, *Arizona Daily Star* medical editor, for information which appeared in that paper November 21 '71)

HOW ALCOHOL AFFECTS INDIANS DIFFERENTLY NOTED IN STUDY

There is a huge – and tragic – difference in what happens with Indians and alcohol, and what happens with non-Indians. That is the conclusion of a report prepared by the British Columbia Alcoholism Foundation by research director Ron Cutler and sociologist Neil Morrison.

The figures speak for themselves:

– Indians have four times the sudden-death rate of non-Indians.

– 71% of Indian sudden-death victims had been drinking beforehand, compared to 32% of non-Indians.

– 57% of Indian victims were "heavily impaired" with blood alcohol levels in excess of .15%, compared with 16% of non-Indians.

– average blood alcohol level of Indian victims was twice that of non-Indians (.20% compared to .10%.)

The report also notes that Indians usually have to travel farther for liquor. They drink it, if not in a hostile atmosphere, at least not in an hospitable one.

(Reported in the Williams Lake, B.C., Tribune, Jan. 19, '72)

"We only came to sleep. We only came to dream. It is not true that we came to live forever on the earth. We are changed into the grass of springtime. Our hearts will grow green again and they will open their petals. But our body is like a rose tree. It puts forth flowers and then withers."

— from the Delaware

Tom N. Bahti, Tucson author, anthropologist, trader, and supporter of Indian causes, died in late December. He took his own life after a difficult illness. He was a founder of the Tucson Indian Center, on the board of directors of the Association for the American Indian, and worked with the American Friends Service Committee helping Papagos secure mineral rights for their land.

Oscar Archiquette, 70, an Oneida, died Christmas Day, 1971, in Green Bay, Wisconsin. He was the first Oneida tribal chairman, and had worked for years to settle Oneida land claims. "I don't think we will see any settlement until we are in Indian heaven," he said. To our Grandfather, author of an Oneida hymnal, a historian, and always at work to keep his people strong: we hope you did find peace.

Bernard Paya, Havasupai, passed into the spirit world January 8, 1972, after an automobile accident. He was 23 years on this land, and was important to his people as one who tried to keep the traditions alive. He often talked of this, and told some people he had dreamed of signs which gave him more understanding. He had not forgotten who he was, and will not be forgotten by his people.

Edwin Underwood of the East Saanich, British Columbia reserve died at age 72 in Victoria on November 28 following a long illness. He had been chief of the Tsawout band, and had worked throughout his life for the welfare of his people.

Joseph Napoleon Guyon, Chippewa, teammate of Jim Thorpe at Carlisle, Pa., Academy, dies in Louisville, Kentucky, November 27. Known as OGeeChidea at home on the White Earth reservation, he was a member of the National Professional Football Hall of Fame.

Selam James Haukaas, 17, of Fort Washakie, Wyoming, died in an auto crash over New Year's weekend. Since newspapers said, "The fatality will not be a part of the Wyoming highway toll since the victim was an Indian and the accident occurred on a Reservation," we note here the loss of a younger brother.

Roger Horne's death in New York City recently, leaves a real gap in the Indian community there. He was a tireless worker for the Indian cause, and for Indian unity. Others will now pick up his burdens as a true memorial to him.

Ted Hetzel Photo

Everett Parker, Seneca Nation at Tonawanda: 24 May, 1902 – 7 December, 1971

Everett Parker, Seneca Nation at Tonawanda, died December 7, age 69. A Pine Tree Chief, he had been clerk of the council for more than a decade, and had a collection of Iroquois material in his museum. His wife, Edna, survives and will continue his work.

Sonia E. Bleeker Zim, author of well-known children's books, many on American Indian subjects, died Nov. 13, 1971, in Florida after a long illness.

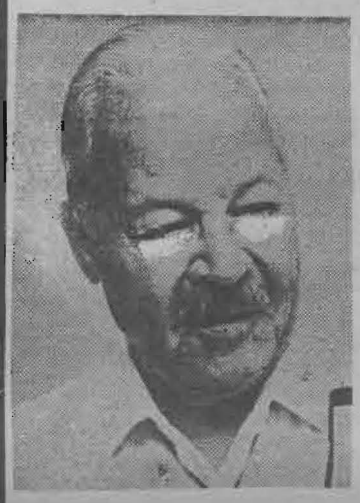
memos

Mrs. Patricia Locke, a White Earth Chippewa, has been named director of Ethnic Programs in Higher Education, based in Boulder, Colorado. She formerly held a number of program and curriculum development positions with the University of California at Los Angeles. *(Rocky Mtn News)*

GEORGE MONROE was elected to the Winnipeg City Council, representing about 11,000 people including those living in the city's infamous Main St. strip – "the biggest Indian reservation in Canada". He ran on the New Democratic Party slate. The 27-year-old Metis says "native people must themselves realize a kind of unity of mind, a faith in self." If that happened, he says, "you would see a revolution in this country."

The Toronto Star "In Memoriam" classified column on December 15th carried this notice:

TATANKA Yotenka (Sitting Bull) Hunkapapa Dakota – 1834-Dec. 15, 1890. "Let us put our minds together and see what life we will make for our children." – A tribute.



EDWARD DELARM, 83-year-old Arapahoe/Metis, has moved from Florida to Tucson, Arizona recently. He was the first American Indian to hold a pilot's license – the original he still has is signed by Orville Wright. He has been a test pilot, stunt flier, commercial pilot, and owned his own airline in Venezuela. He is a Haskell graduate.

DR. TAYLOR McKENZIE

Dr. Taylor McKenzie, of the Navajo Nation, has been appointed USPHS director grade, equivalent to a Navy captain or full army colonel. He is PHS service unit director at Shiprock, heading a staff of 15 doctors and 152 other employees manning a 75-bed hospital. About 22,000 Navajo people use the facility.

Maybe you've already heard about 16-year-old Werner Kelm, how he dreamed about the romantic life of an Indian in the Canadian wilderness, teepee and all, and how he secretly flew from his home in Germany to Edmonton, Alberta, last summer to find the free and primitive life.

Instead of the noble redman, he found poverty and despair. Instead of being able to hunt and fish for his food, he found pollution and industry. He was ready to return back to Germany when circumstance brought him in touch with Ernest Tootoosis of the Poundmaker Reserve near Cut Knife, Saskatchewan.

Tootoosis gave him a message to take back to Germany. "Histories of my people have been either nonexistent or written by a white man's pen. I would like you and your friends back in Germany to stop reading those romance books and instead read our Indian publications straight off the press."

(Thanks to Canadian Magazine/Star Weekly)

Otto Shilling photo

Werner Kelm and Ernest Tootoosis

Miami, Florida – Howard Tommie, 32, succeeded Joe Dan Osceola earlier this year as president of the Tribal Council of Florida Seminoles, a business corporation. He is from the Dania reservation, where he worked with the Neighborhood Youth Corps. Osceola is now working with the public health program on the reservations.

(Thanks to Miami News. Photo by Joe Rimkus)

Faren Saunders, "Miss University of Georgia"

Athens, Georgia – Georgia, a state that once ran the Cherokees out, has elected Faren Saunders of the Cherokee Nation in North Carolina as "Miss University of Georgia." She is the first non-white, non-sorority girl ever to win the title.

Faren is the daughter of Mr. and Mrs. Soldier Saunders. She is a third-year education student who plans to teach in the Cherokee School after graduation.

She is outspoken and knowledgeable of her own heritage. She told reporters that when the Indian Teacher Training Project (which has Federal Government sponsorship) visited the Choctaw Nation in Mississippi, "We had to stay in the only motel in the area that would allow Indians, and even there we weren't allowed to swim in the pool."

She's also appalled at the ignorance of white tourists who have spoken to here going through Cherokee lands.

"One woman asked me how many babies an Indian woman has a year. If I had a nickel for everytime someone said, 'Are you a real Indian?' or related that his great-great grandmother was an Indian (they're ashamed to have a savage brave in their lineage) I'd be rich," she says.

She tried out in New York last year for the part of an Indian girl in the movie, Little Big Man, but the part went to a Chinese girl.

(Thanks to the Athens Banner-Herald & Randy Muir.)

INDIAN AFFAIRS: FROM THE ARCHIVES

IROQUOIS IN THE FAR WEST OF NORTH AMERICA – HISTORYMAKERS

Although the Iroquois were many in numbers, their territory was comparatively small, covering an area about the size of New York State. But Iroquois people were and are great travellers, and even with nothing faster than a canoe, went throughout the Great Lakes, down the Columbia River to the Pacific Ocean, clambered through the Rocky Mountains, and hunted buffalo on the Plains. Long before the Lewis and Clark expedition which took white men over that country, the Iroquois had been there.

But with the coming of the white fur trade, the amount of travel increased. Men from Caughnawaga and Akwesasne hired out to the NorthWest Company in 1784, and individuals went out as free trappers as far west as Edmonton. One of the white traders was David Thompson – an island of the reserve in the St. Lawrence River is named after him still today. In his diary, Thompson wrote of some of the troubles the Iroquois had with the aggressive wildlife in the West. After one was badly mauled by a grizzly bear, and two were nearly killed by buffalo, the Iroquois became more cautious. There was something different than the bear and moose back home!

They also had to make some adjustments to the people of the plains, and their style of life and fight. A party of 75 Iroquois travelled into southern Saskatchewan, and by signs, invited members of a Gros Ventre camp to a friendly gambling match. However, a quarrel took place, and twenty Iroquois were killed. The rest wanted to organize a raid in revenge, but the friendly Crees persuaded them not to do so. The Crees

gave a big feast, following which the Iroquois proudly demonstrated their favorite dances, including the Big Pipe dance, and the war dance. They did not believe the Crees had anything to compare. But after some urging, and old Cree warrior stepped forward and danced so well that he left the Iroquois speechless with admiration. Thompson wrote,

"It seemed to bring them to their senses, and showed them that the Indians of the Plains were fully as good warriors and hunters and dancers as themselves. They lost their conceit and arrogance and became plain, well-behaved men . . ."

However, the Iroquois were not able to completely adjust, and left the other Indians puzzled about their behaviour. As Thompson said,

"None of the natives formed a favorable opinion of the Iroquois, for their whole number they had only about six women, and each had a husband. They could not conceive how men could live without women."

Some of the Iroquois eventually married Cree women, and remained in Alberta. Their descendents, known as Michael's Band after their leader, Michael Kalihoo, were allotted a reserve of 26,600 acres in the vicinity of St. Albert, Alberta (larger than their entire reserve back at either Caughnwaga or Akwesasne). In 1958, they renounced their Indian status, formed a corporation, and exploited the oil rights on their land.

Near what is now called Thompson's Falls, Montana, Thompson writes about finding six Iroquois "who had come this far to trap beaver" in 1810. In May of the following year, he found three other Iroquois, and in fact, he hired one of them, Charles, and later found Angus, both Iroquois, to paddle his canoe of white cedar. They were with Thompson in 1811 when he reached the Pacific Ocean.

The Iroquois were also used by the trading companies as teachers. Since they knew how to use the scent of the beaver as a bait for steel traps, they were encouraged to teach the men of the west their technique. But the trading companies were not always happy with the Iroquois. As one manager wrote: "They are moderately attached to the use of ardent spirits, are rather quarrelsome, revengeful, and sometimes insubordinate; and during their periods of intoxication. the utmost prudence and firmness are necessary to check their ferocious propensities. . ." He estimated that one-third of the men employed by his Company on the Columbia River were Iroquois.

Some of them left their jobs and married Shoshone women, or went with the Flatheads on exciting buffalo hunting excursions, traded head-dresses with the Blackfeet, and gave ammunition to the Nez Perces. Some of them went to work for the American Rocky Mountain Fur Company, nad later turned up in Wyoming.

Few names can be traced. One man, however, Pierre Tiwanitakon (Tewennitoken?), known as Old Pierre, served for many years in the Snake River Brigade. Most are nameless, like the one in 1838 whose party of trappers encountered Blackfoot warriors.

Hearing their taunts, he "stripped himself entirely naked, throwing his powder horn and bullet pouch over his right shoulder, and taking his rifle in his hand, began to dance, and utter the shrill war cry of his Nation." He then led the trappers' charge to put the Blackfoot to flight, and he led a second attack later the following day.

Most of these men had been converted to Catholicism, and as Alexander Ross, a fur brigade leader noted, "they sing hymns oftener than paddling songs." One group of 24 Iroquois, led by Angus Lamoose, went west to settle among the Flatheads, where they were hospitably received. They taught the Flatheads the Lord's Prayer, how to make the sign of the cross, how to rest on Sundays – although this became the best day for horseracing, the ring game, and other gambling delights. His sons went to St. Louis to persuade the Jesuits to send a missionary there.

The Crow Reservation also had wandering Iroquois, who like those that went with the Flatheads, were farmers. Milo Seketer was an Oneida, who in 1768 at the age of 31 went to the far valley of the Yellowstone River and married a relative of a prominent Crow chief. A group of Iroquois who had been near the Rockies came down to settle at Kansas City, and among the first baptisms recorded in that town were two "Iroquois-Flatheads" in 1834.

Today at Akwesasne few people remember these men. Were they heroes, or fool-hardy adventurers? How much did their departure have an effect on the people they left behind? What tales did they have to tell when they returned? It is a chapter in the Akwesasne history.

AKWESASNE IN THE WAR OF 1812: THE CENTER OF THE SPY NETWORK

Elezear Williams was one of Akwesasne's most noted members – he figured heavily in the removal of the Oneidas to Wisconsin, was reputed to be the heir to the French throne – and during the War of 1812, he was the commander of the American Rangers and in charge of spy activity. A Mohawk himself (although some say he was adopted, having been brought to North America for safe-keeping during the French Revolution), he kept this strategically-located spot from aligning strongly with the British.

In September, 1812, he had his first meeting at French Mills, now known as Fort Covington, New York. He pleaded, distributed money, and obtained the promise of the chiefs that they would hold to the American cause. The border was not marked then, but most of the Indian people lived on islands in the St. Lawrence River – the British side of the line.

Chiefs also came down from Caughnawaga, and were presented to General Bloomfield. A messenger was dispatched to Oka reserve to notify the people that powder was ready for distribution. And it was just in time, for British troops were moving into St. Regis Village.

Only a few days earlier, Williams had met with Sir John Johnson, the British general, and also the superintendent of Indian Affairs. The pair made a strange combination: Johnson dressed in his scarlet coat with a retinue of officers, shining swords at their side. And then Williams, dressed as a simple bushman in the Indian manner.

They agreed that the "Indians should remain neutral". But despite the agreement, Sir George Provost of Britain placed Captain McDonnell, a British officer, at St. Regis "for the security of that post." He also defended the violation of the agreement as "guarding against any predatory incursions of the enemy, to inspire confidence, and to give support and countenance to Monsieur de Montigny, retired captain, and resident agent at the village."

Montigny made great efforts to rouse the war spirit against the Americans, and Williams decided from self-preservation that the post must be attacked. He obtained orders from the commander-in-chief, but was left to his own discretion as to the necessity. The order stated that Major Dudley Young was to carry out the attack, but was to take care not to injure the "friendly" part of the tribe.

On the first of October, 1812, he proceeded quietly through the woods by an obscure path. The troops were guided by William Gray, the interpreter, but when they arrived at the point now opposite the church in St. Regis village, they found the river impossible to cross, and the troops returned. Some alarm was raised in the village, so Major Young decided to wait a few days before returning.

On 21 October, the American soldiers crossed the St. Regis River at Gray's Mills (now known as Hogansburg) on a hastily constructed raft of boards. They proceeded quietly up the road to within a half mile of the village without attracting any notice. Here the major carefully placed his men, so that the British troops were entirely surrounded. Then, he attacked, and there was a quick skirmish in which five British soldiers were killed, including a Captain Rotalle. The British surrendered, and were taken prisoners.

The Americans soon found 38 muskets, two boats, and 800 blankets – plus one stand of flags, the first taken by the Americans during the War. The flags were eventually received in Albany with great ceremony. Major Young was eventually appointed a colonel, but died in the struggle for Mexican independence in 1817.

What must life have been like for residents of Akwesasne during the War of 1812? Until then, the annuities and money and presents from both governments had been received by the twelve chiefs – three each from the Wolf, Bear and Turtle Clans, and one each from the Snipe, Eel, and Little Turtle Clans. The chiefs distributed it to their people.

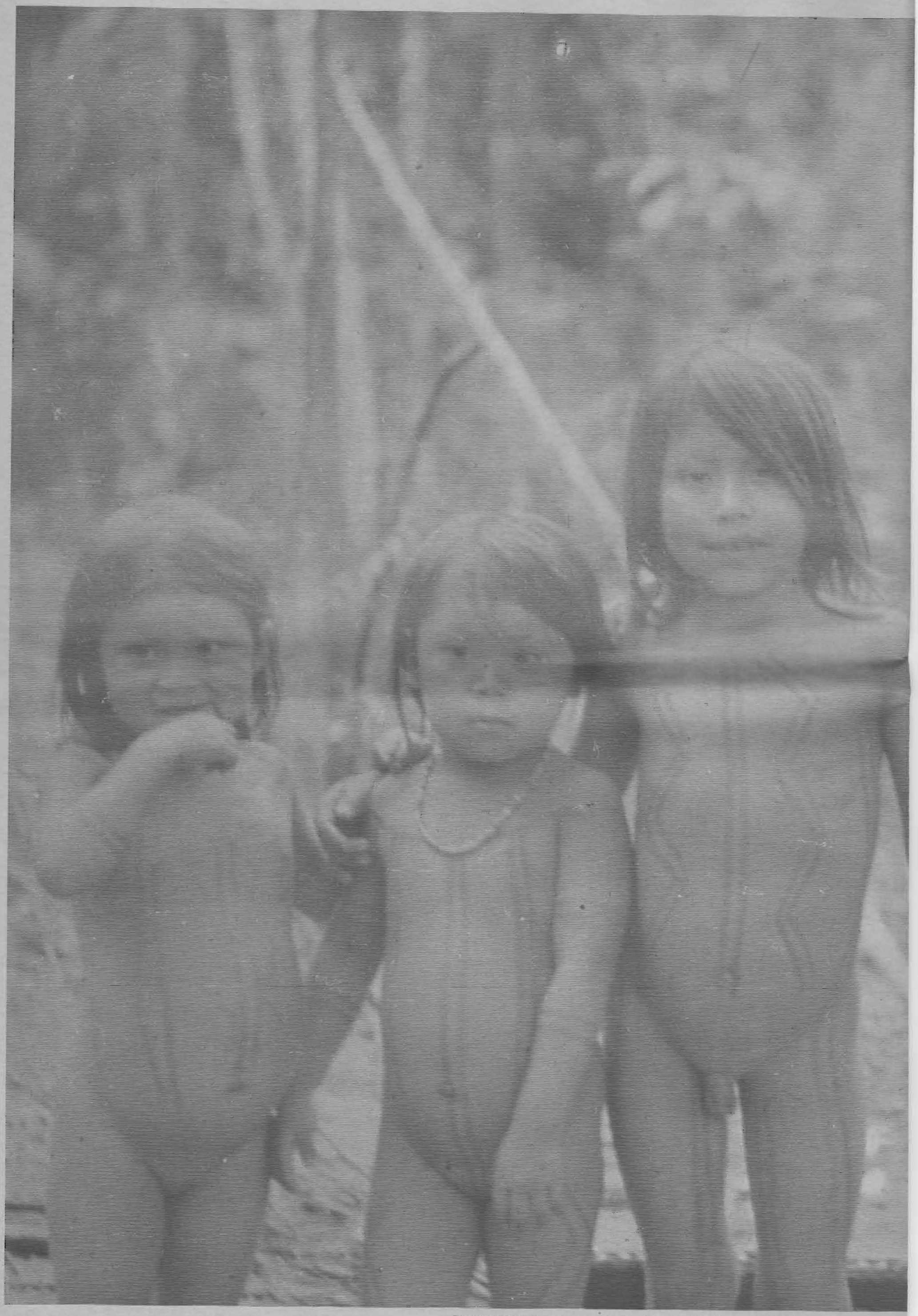
But because of the war, the white settlers around Akwesasne were terrified. Even though it was the Europeans quarrelling amongst themselves, they had visions of "Indian massacres". So great was their fear that residents of Akwesasne could not travel from their village without getting a pass from one of the white inhabitants. The paper stated that the bearer was a quiet and peaceable Indian, and those who carried them held them up in sight, even when at a distance, lest they be shot by a nervous settler.

The Mohawks of Akwesasne sent Col. Louis Cook, whose mother was an Abenaki, and whose father was a black servant, and who was a member of the Akwesasne community, to do what he could with the governor of New York. He carried a letter from them which read: "Our determination not to intermeddle with the war which has broken out between you and the English remains firm."

Since they were forbidden to hunt, they asked for a supply of beef, pork, and flour. Cook was successful in his mission, and orders were issued that the St. Regis Indians should be supplied with rations during the war at French Mills, and about 500 persons were fed there every day by Wareham Hastings, the government agent.

Still, the situation was difficult, for if the people took the supplies back home with them, they were in danger of British troops assuming they were sympathizers of the American cause.

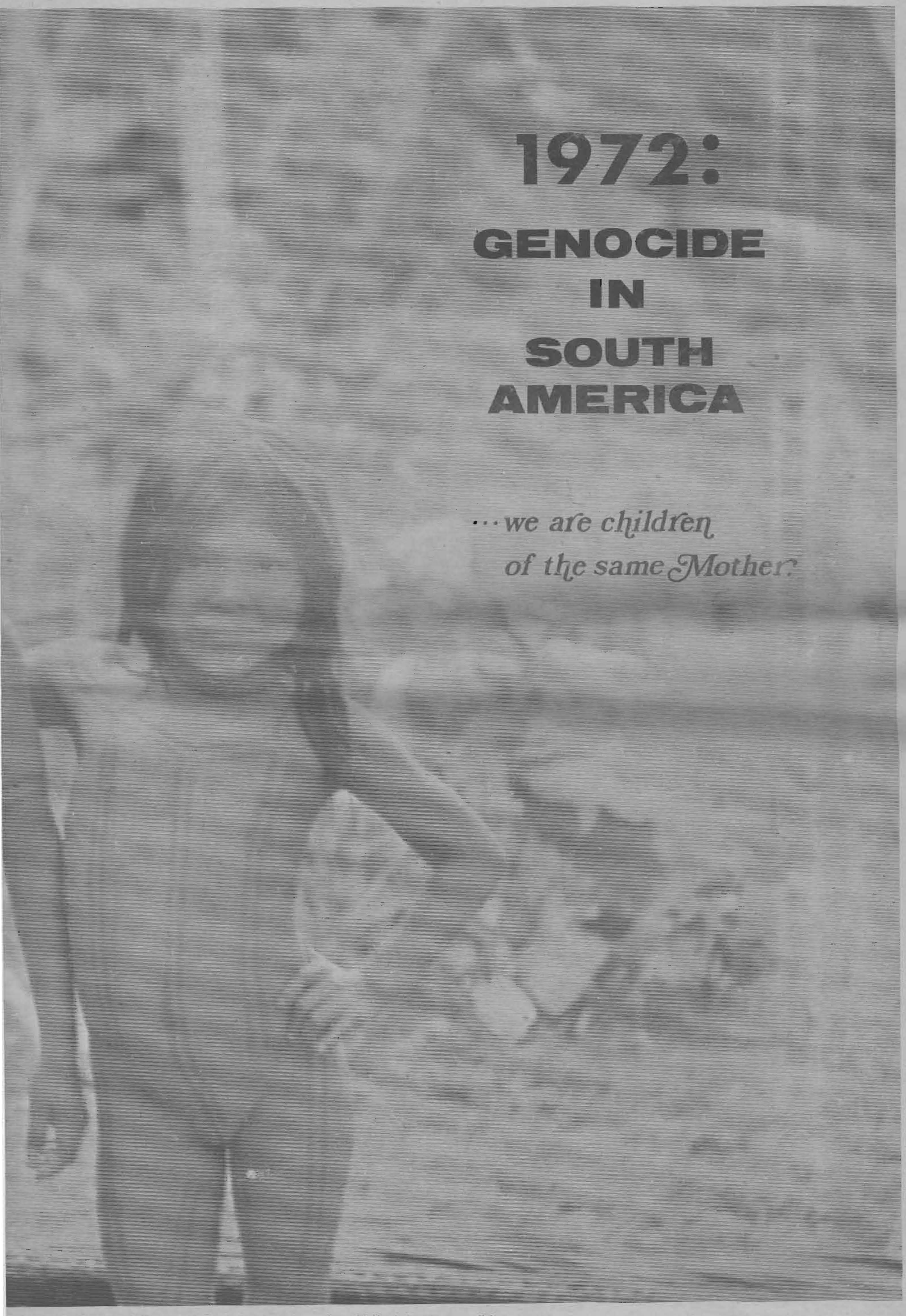
And worse yet, after the War was over, the British government forced all of the Akwesasne Mohawks who had given any aid to the Americans to get out of the village, and to live on the New York State side of the line. It was the beginning of division at Akwesasne.



The photo is of South American Indian children. What happened in the Plains of the U.S. and C
It is up to each of us to find out what is happening, and what we can each do about it. This
Reprints of this poster, or a mixed set of posters are available on heavy paper at 50 cents e

1972:
GENOCIDE IN SOUTH AMERICA

...we are children of the same Mother.



anada a hundred years ago is happening in South America today – often with North American complicity.
is one of a series of posters distributed by AKWESASNE NOTES, Mohawk Nation, Rooseveltown, N.Y.
ach or 3 for $1. Further information on the South American situation is in this issue of the paper.

AUSTRALIA'S ABORIGINES COME BACK TO LIFE: MILITANT MOVEMENT A LA BLACK PANTHERS IS CURRENT MODE

Sydney, Australia — The end of 1971 brought the beginnings of a militant movement among Australia's Aborigines — who like the aboriginal people of North America, lived on the land for centuries before the white man "discovered" it.

Activism has been thinly based and muted until now. But it attracted national attention recently when a Cabinet Minister in Melbourne and a Senator in Brisbane disclosed that they were under police protection because of reported threats attributed to "black-power groups". The cabinet member is Peter Howson, and is the minister in charge of Aboriginal Affairs. The senator is Neville Bonner, who was appointed to the Senate last year — the first aboriginal member of the Australian Parliament.

In Brisbane, approximately 400 miles from Sydney, over 200 Aborigines stormed through the streets at the end of November shouting, "We've had enough!" They were demanding aboriginal land rights — now Aborigines are not allowed to own land anywhere in Australia.

At about the same time in Sydney, the offices of the Foundation for Aboriginal Affairs were trashed, and the words "Black Power" were painted on the walls. They were led by the newly formed Australian Black Panther Party which takes its name from the American group.

At the beginning of December, over 500 demonstrators with 100 Aborigines at the lead marched through the streets of Sydney, demanding Aboriginal land rights, an end to racist laws, and an end to persecution in Sydney's black ghettos.

"We want the right to live our own lives, to determine our own economic and cultural affairs, our own whole future," said Paul Coe, an Aborigine leader. "That is the goal, and the struggle for land rights is only a means to this goal." As to the assassination threats and the police bodyguards for the officials, Coe says it is just a "police plot to discredit the whole movement."

Coe is a law student who hopes to become the "first aboriginal lawyer", but nevertheless asserts that "violence is inevitable" in the "upward struggle of the Aborigines."

Longstanding social grievances of the 140,000 or so Aborigines against the rest of Australia's 12 million people have been exacerbated recently by official rejection of tribal land claims. "We repudiate the Government position that the Aborigines belong to the land, but the land doesn't belong to the Aborigines," said Mike Anderson, a young activist.

In 1606, the Dutch "discovered" Australia. But aside from a few white touring parties, life on the continent remained pretty much the same for Aborigines until 1770, when Captain James Cook "claimed" Australia for the British, and all hell broke loose.

Colonists were supposed to inhabit the land with "the consent of the natives" but they acted as if the land was uninhabited, and the Aborigines were animals to be hunted down and destroyed. The white man took over all the fertile land and forced the Aborigines into the bush. Wholesale murders reduced their numbers. "In Tasmania, an entire species of human race was wiped out in 75 years," said Aborigine militant Gary Foley.

The colonists made a mockery of the findings of British parlimentarians:

"The native inhabitants of any land have an incontrovertible right to their own soil," said the British House of Commons Select Committee on Aboriginal Tribes in 1837, at the same time that land in Canada was being taken from Indian peoples in large acreages.

The initial effort to exterminate Aborigines soon changed to a policy of "benign neglect" because the white Australians believed they would die out anyway. By the early 1900s when it became obvious that Aborigines were not dying out, they were isolated on reserves. But by 1965, the attitude towards Aborigines had shifted again towards assimilation.

In a statement to the Australian House of Representatives in 1968, C.E. Barnes stated: "The policy of assimilation seeks that all persons of Aboriginal descent will choose to attain a similar manner and standard of living to other Australians and live as members of a single Australian community, enjoying the same rights and privileges, accepting the same responsibilities, and influenced by the same hopes and loyalties as other Australians."

What this statement really means can be illustrated by these facts:

— Aborigines are not allowed to own land anywhere in Australia.

— In the state of Queensland, Aborigines are not allowed to manage their own money. Their wages are given to the "protector" of the district where they work, and small sums are doled out to them periodically. (And the so-called protectors sometimes pocket some of the wages.)

— In New South Wales (one of the regions of Australia) 70% of the people arrested are Aborigines, while they comprise only 40% of the population. In Western Australia, 35% of convicted prisoners are Aborigines. There they are 2.5% of the population.

Two anonymous "field marshals" flank the Australian Black Panther Party's unofficial leaders, Gary Foley (centre foreground) and Dennis Walker, (centre top)

— In the Northern Territories, half of the Aborigines who are able to work are unemployed.

— Baron Vestey did well in Australia. His personal fortune is estimated at $300 million. He owns 20 million acres of good grazing land in Australia, and 60 ships. Yet it has been necessary for Aborigines to sue for back wages. Workers until recently were paid $6.82 per week, and their families were expected to help about the sheep stations without wages. (There is a minimum wage for Aborigines, but it is seldom enforced — even the Department of Native Affairs, which is supposed to enforce the law, doesn't pay its Aborigine employees the minimum wage.) In the wage suits, the Aborigine workers never won. When the Gurindjis tribe challenged the right of Vesteys to lease their land for 55 cents per square mile, the government "expressed sympathy" for the Aborigines, yet still extended the lease.

— When the government decided to build the Woomera rocket and atomic testing range, Aborigines were driven off their lands in Central Australia. Granted permanent reserves in Queensland, these were taken back to sell to an American aluminum monopoly.

— should one of the select few franchised aborigines buy a drink for an unfranchised family friend, he can be sent to jail. The most famous of Australian artists, the Aborigine Albert Namatjira, was so imprisoned and died shortly afterwards in disgust and humiliation.

— a Victorian aborigine has been campaigning for the proper burial of the remains of the last of Tasmanian full-blooded aborigines. She was Queen Truganni. Her dying wish was that she be buried properly, but two years after her death in 1876, her remains were dug up and put in the local museum.

Dennis Walker, one of the new Panther leaders, says he thinks the Aborigines should "declare war on Australia. Then Australia will have to sign a peace treaty and we can get some rights." His father, poet Kath Walker (see poem below) has maintained, "This land is yours. Hold onto it. . . Don't wait or leave it to the white man to do your protesting for you . . . unite your people, and bring them out fighting."

(Thanks to the Liberation News Service, the Australian newspaper, *Tribune*, the booklet *Aboriginal Issues: Racism in Australia* [World Council of Churches], Robert Trumbull of New York *Times* of January 23, 1972. Photo by Chris Beck of Asian News Service. Thanks also to Rewi Alley, author of the New Zealand publication, *Oceania: An Outline for Study.*)

We want hope, not racialism,
Brotherhood, not ostracism,
Black advance, not white ascendance;
Make us equal, not dependants.
We need help, not exploitation,
We want freedom, not frustration;
Not control, but self-reliance,
Independence, not compliance,
Not rebuff, but education.
Self-respect, not resignation.
Free us from a mean subjection,
From a Bureaucrat Protection.
Let's forget the old-time slavers;
Give us fellowship, not favours;
Encouragement, not prohibitions,
Homes, not settlements and missions.
We need love, not overlordship,
Grip of hand, not whip-hand wardship;
Opportunity that places
White and black on equal basis.
You disheartened, not defend us
Circumscribe who should befriends us.
Give us welcome, not aversion,
Give us choice and not coercion,
Status, not discrimination
Human rights, not segregation.
Make us neighbors, not fringe-dwellers;
Make us mates, not poor relations,
Citizens, not serfs on stations,
Must we native Old Australians
In our own land rank as aliens?
Banish bans and conquer caste,
Then we'll win our own at last.

Kath Walker
Aborigine Poet

Aussie PM tolls death knell for way of life

Sydney, Australia — Prime Minister William McMahon's historic Australia Day statement on aboriginal rights in January has officially underwritten the destruction of the aboriginal way of life.

McMahon refused to grant land rights to Aborigines based on tribal associations, but outlined the means by which the government will attempt to assimilate the Aborigines into the white Australian community.

The government sees the future aborigines as an assimilated group similar to the Greek, Italian, and Maltese immigrants in Australia, which have retained their own cooking, folk music, and national days, but in other ways are indistinguishable from native-born white Australians.

The government says that the unique aboriginal culture has been almost completely destroyed by pastoral and mineral exploitation of tribal lands. The opposition Labor Party disagrees and has promised to set up autonomous aboriginal trusts to manage the tribal reserves if it wins this year's election.

According to McMahon, the government intends to spend $44 million this financial year, transforming the aborigines into successful European-style herders, farmers, small businessmen, and mine workers.

Australia has about 140,000 full or part Aborigines. Of these, some 45,000 still have tribal connections. The remainder tend to form drunken, demoralized outcast groups living in the peripheries of urban settlements. But many aborigines with tribal connections living in government settlements are even worse off.

The Aborigines' tribal lands are in the northern territory, where all land is Crown land, and most of it is leased by the government to European commercial interests. If the aborigines had been granted land rights, these leases would have been in jeopardy.

Under McMahon's new deal, the government will grant new general-purpose leases to aborigines if they can demonstrate that they can utilize the land commercially. But if, for example, the Gurindji tribe — which has deserted its government settlement and is squatting on its old tribal lands — could fulfil these requirements, its members would still have to wait until June 30, 2004, to take up their lease.

(Thanks to the London Observer for this article, on which it holds the copyright.)

ABORIGINE REJECTS MEDAL AWARDED BY QUEEN OF ENGLAND

Perth, Australia — Jacob Oberdoo, a full-blooded Australian Aborigine, has rejected a decoration awarded by the Queen of England because he feels that the "plants and the animals of his native lands" have been exploited.

"They have now been left to the mercy of short-sighted ignorant folk who are ignorant of the rule of law," he said in a letter to the Government rejecting the British Empire Medal.

The medal was awarded to Mr. Oberdoo for services to the Aboriginal people. He is a manager for an Aboriginal ore-mining cooperative which mainly produces beryllium.

(Thanks to Reuter News Service for January 15, 1972)

The following advertisement appeared in the *New York Times* on January 16, 1972:

Offers pulpit/church. Y8548 TIMES.
EXPEDITION FORMING FOR AMAZON
Mineral & archeology -exploration expedition to the Amazon jungles of South America. Phone (J01) 725-0747.
EVERYTHING FOR EVERYBODY. That is what

Brazil Settlers Warned of Indians

Expert Wounded, Friend Killed as Tribes Retaliate for White Raids on Their Lands

Rio de Janeiro — Brazilian Indian expert Apoena Meireles was wounded recently by a group of Indians defending their homeland, and as a result, he is warning prospective settlers they will be massacred if they keep on invading Indian lands. Meireles' friend, Brazilian journalist Possidonio Calvalcanti Bastos, 27, was killed during the Indian raid.

Meireles was searching for the bodies of three people killed in an earlier raid in November by about twenty men of the Cintas-Largas tribe. He believes it was the same patrol which attacked him.

The jungle is being cleared of native people to make the area safe for the prospectors, oil crews, mining companies, and settlers who are seeking to exploit the area's material riches.

Meireles condemns the white settlers who insist on moving forward into Indian lands despite warnings. He said the Indians had killed Bastos and attacked him because they were angry at the continued intrusions into their territory. He rejected appeals from soldiers in a nearby post to send for reinforcements, because, he said, more troops would only infuriate the Indians.

Although the area is reserved as an Indian park, it is isolated and beyond the law — the clashes are regular.

Meireles is 24 years old, and the son of Francisco Meireles who has spent 36 years studying and protecting the Indians. Both father and son advocate arming the country's Indians and teaching them to shoot so they can defend themselves against miners and land-hungry whites.

Ironically, the dead journalist, Bastos, had come to agree with Meireles, and had given up his job in journalism to devote his life to the Indian resistence. He feared that Brazil's Indians would be wiped out within the next few years unless they could receive help from people they trust.

And now that the jungle is being cleared of the aboriginal people, it is time, of course, for the colonists to come in. The script was written in North America in the last century — and it is the same play again now in South America. Seemingly, it is the original cast, different generation.

While the native people were living there for free, the Brazilian government will spend $2,000 to establish each family, and will collect on the mortage over a 20-year period. The homesteaders will live in 50-house settlements with school, clinic, and general store. These "agrovillas" will be grouped into "agropolises" of 1,000 families, and eventually town-like ruropolises every 85 miles across the jungle. It is the usual Organization-man scheme for the wilderness. Eventually, the entire 1.2 million square miles will be "civilized".

Often, the Indians are blamed when they attack, and the press fails to find any reasons behind the Indians' anger. At Asuncion, Paraguay, in January, a group of Moros Indians armed with machetes and clubs attacked a farmhouse in northern Chaco Province "in an effort to steal food and clothing", the Associated Press said. Several in the farmer's family were killed in the battle that ensued.

The truth of the situation can be seen in AP's final paragraph of the dispatch, however, reporting white settlers on Indian lands, with pacification efforts by the missionaries: "The Moros are known for their hostility to white settlers, but such attacks are not common. Several Roman Catholic priests are working with the Moros in an effort to improve relations between them and the settlers."

Often, the oil companies work in close cooperation with the Wycliffe Bible Institute, a group of missionaries who include skilled pilots, doctors, and linguists. They contact isolated tribes, make friends with them, learn their language, then use their friendship and linguistic skills to control any problems that arise when the oil crews and prospectors start to come into the area. They also introduce Western civilization, and Christian concepts, which destroys tribal structure, and even the ability to continue to live in their environment. To top it all off, the whole project is made to look good, and is supported by tens of thousands of Americans who want to bring the gospel to the pagan Indians.

Recently, for instance, Yapeta, billed by the Wycliffe people as a "New Guinea witch doctor" travelled on display across Canada to raise funds for the Wycliffe work. A speaker accompanying him tells how the association wrote out the Bible in the Wiru tribe tongue, and "set them going on down Jesus' road," their press statement reads. "We teach them to read and write," a Wycliffe spokesman told a Montreal Gazette reporter, "but this is essentially secondary to the aim of bringing them to Christ."

Wycliffe translators began their work in 1934 in Mexico, and just in 1971, they chalked up their 500th tribe entered. Their slogan is "Every tribe by '85", and they plan to expand to some 8,000 workers.

Yapeta, a New Guinea tribal leader, "on the Jesus road" with the Wycliffe Translators.

Of the almost 3,000,000 Indians that inhabited the Amazon basin centuries ago, only 50,000 survive today, persecuted by the landowners, the timber industries, and hunters who destroy their means of substenance and their traditions.

During the last few years, the genocide of several tribes in Brazil, not only in the Amazon, but also in the states of Matto Gross, Goias and Bahia has had sharp repercussions on world public opinion.

These slaughters have been related to the purchase of land by American companies for the exploitation of minerals, especially radioactive ones, and the installation of strategic military bases and centers of colonization.

Since 1966, there has been a systematic extermination of native tribes to facilitate the occupation of their lands by modern colonists. Half of the Tupanhuma tribe, for instance, located in the Amazon, were exterminated by mixing arsenic with the sugar they consumed. In the state of Bahia, members of the Pataxo tribe perished when they bathed in the rivers intentionally infected with bacteria.

The struggle of the natives inhabiting the Brazilian territory dates from the very arrival of the conquestadors who considered them "animals" useful only for cutting sugar cane and hewing trees. There is the sad account of the Portuguese governor-general, Tome de Souza, who punished two chiefs from the coasts of Sao Paulo by tying them to the mouth of a cannon and firing it.

Indian resistance began as soon as they realized that the arrival of the colonists and the "friendship" offered by the white man was only based on exploitation. The Tamale Indians who lived in the now luxurious Cabo Frio district fought for 12 years against the colonists, and on two occasions besieged the now proud industrial city of Sao Paulo.

Finally, with their military superiority and deceit, they tricked the Indians by agreeing to renounce the conquest of new lands, and by thus managing to pacify them, proceeded to exterminate the entire race, including women and children.

The white conquest continued its expansion and if the systematic extermination goes on, the estimated 50,000 Indians are not expected to survive one or two generations more. Last year, the struggle between the Indians and the colonists intensified by the illegal sale of Indian communal lands. An old cacique of the Xavante Indians claimed that his tribe was practically exterminated by the demoralization introduced by the white man by means of alcohol and prostitution.

The indiscriminate cutting-down of trees has converted fertile forests into deserts, thereby destroying the Indians means of subsistence. The Indians have not received any protection from the military regime of the country, although it boasts of its special institute, the "National Indian Foundation" which has only been used by generals and bureaucrats to expand their policy of genocide.

(Thanks to Luis dos Santos, Prensa Latina of Rio de Janeiro. Translation from the Portuguese by the Center for Information on Latin America, POBox 576, Station N, Montreal, Canada. Also, thanks to Leonard Greenwood, staff writer for the Los Angeles Times *in which his dispatch appeared on December 12, 1971, to the Montreal* Gazette *for Oct. 23, 1971, and an Associated Press dispatch of December 9, 1971. (The photograph is released by Wycliffe Bible Translators for publicity purposes.)*

BOLIVIAN INDIANS AND GUERILLAS LINK UP TO REGAIN LANDS

Bogata, Colombia — Violence is expected to break out any day between Colombian troops and 70,000 Indian peoples in the department of Cauca, who are carrying on a mass campaign to reclaim lands which they say were taken from them by the whites earlier this century.

The Indians belong to two tribes, the Guambiana, and the Paez, which are on the vanguard of a new movement of indigenous nationalism and self assertion which has bubbled up this year, and which has taken the government's ethnological experts by surprise. There is evidence that the indigenous peoples who had generally been thought to be fully integrated into Spanish-speaking Colombian society, have been holding secret conclaves for years. In these meetings, they have been maintaining their own rites and customs, in the face of every pressure to make them into Colombians and Roman Catholics.

In February last year, they founded their first political movement, the Comité Regional Indigena del Causa (CRIC) to agitate for their rights, particularly for the return of lands. In September, the CRIC held its second assembly, after which its president, Julio Tunumbala, a Guambiano, was jailed. The Government later jailed six Indian leaders of the Paez tribe for subversion and acts against the security of the State.

There is no evidence that the Indians have been intimidated and the occupation of white land has continued. Last year, Indians in Planas, on the edge of the jungle, only a few hours journey from the Colombian capital, were involved in guerilla activities with the Colombian Army in defence of what they felt were their rights.

The Indian phenomenon comes at a time when there is increasing unrest among peasants in the Colombian countryside. The former President, Carlos Lleras Restrepo has been encouraging an organization of white peasants, the "Usuarios" to press for an effective agrarian reform in the country. At the same time, there has been increasing activity by three major guerilla groups.

The Colombian army is studying the correlation between the guerilla movements, and the greater political awareness of the Indian peoples. Meanwhile, President Misel Pastrana has hurriedly set up a high-level consultative body of politicians and experts on the Indians to find ways of getting around a very ugly situation between whites and natives.

(Thanks to Hugh O'Shaughnessy of the London Observer *for his dispatch of November 27, 1971.)*

BIBLIOGRAPHY ON CURRENT CONDITION OF INDIANS IN SOUTH AMERICA READY

Gregg Shoop of the Dept. of Anthropology at the University of Victoria, British Columbia, has compiled a bibliography of 1945-1971 coverage of the situation of Indians in South America. He includes articles from New York Times, popular magazines, and professional journals, as well as AKWESASNE NOTES.

We would be glad to make the bibliography more widely available, and if there is a demand, copies can be reprinted at a nominal cost. Contact this paper.

Wamena, West Irian, New Guinea — The tribal people of New Guinea are being taught by the Indonesian government to wear clothes, and to learn the Indonesian language. The government hopes that in two years, and after the expenditure of $720,000, the native people will be in a money economy, fully-clothed, and speaking Indonesian.

"We have to prepare the people in the interior to participate in Indonesian development," said Gen. Acub Zainal, military commander of the province of West Irian. "This is an operation for humanity." 500,000 natives are involved.

(Thanks to the Associated Press dispatch of November 28)

Marie-Helen LaRocque is organizing a conference of North American Indians and others who who would like to help stop the genocide of our brothers and sisters in South America, and who would like to establish strong contacts with them. The conference will probably be on the West Coast in May. Write her at 2815 Forest Ave., Berkeley, California94705 for more information.

EDITORIAL

Museums had their beginnings as collections amassed by royalty, both as trophies of war, and shows of wealth. They were originally kept private, and the exclusion of the common people was in keeping with the idea that luxury belonged to the select few.

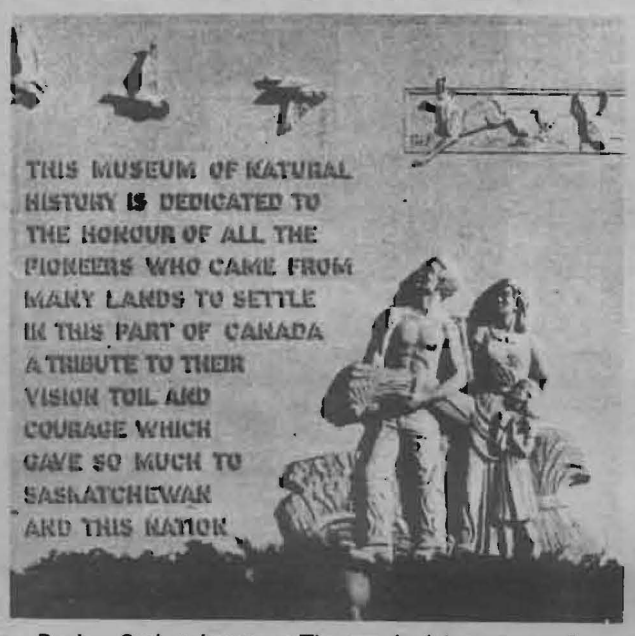
Toward the end of the 18th century, the museum took form as a new institution affording public access to princely treasure, signifying that neither treasure, pleasure, nor enlightenment could be confined any longer to a small segment of the society.

It is time that museums change again, eliminating all institutionalized racism, returning artifacts that were taken fraudulently, illegally, or by force, and by establishing partnership and communication with the cultures represented in the collections and exhibitions.

Particularly as men and women of science, as well as curators of cultures, museum personnel have a special responsibility to see that they expose colonialism rather than perpetuating it.

(The July, 1971, issue of Prometheus, edited by Sandra Laufer, 3233 P St., N.W., Washington, D.C. 20007 contained a section on Museums and the Ferment in the Cultural Setting of Institutions.)

Respect for the dead



Regina, Saskatchewan — The provincial museum of natural history in Regina has a plaque of dedication to "the honour of all the pioneers". It also has a display of a skeleton of a young Indian child. The child was buried less than one hundred years ago.

SCHOLARS AGREE TO HELP STOP RAIDS ON INDIAN BURIAL SITES IN IDAHO

Lapwai, Idaho — Looting and desecration of Indian burial sites has been halted through an agreement between the Nez Perce Tribal Executive Committee and the University of Idaho's Department of Sociology and Anthropology.

Agreements call for the University to respond to any request for investigation of alleged desecration of graves in Nez Perce territory. If warranted, the department would recover any skeletal or artifactual material and return it to the tribe with a full report.

The University has also committed itself to the concept that American Indian graves — regardless of age — will not be investigated without a request from the tribal authorities. *(American Indian Press Association)*

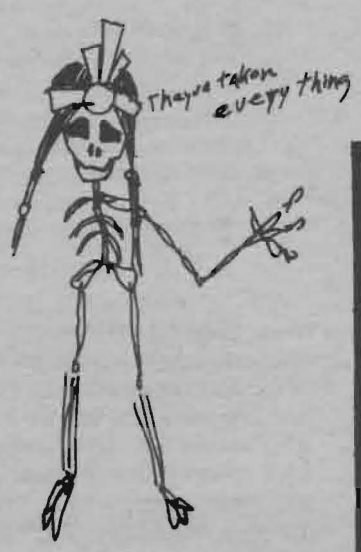
April

5-9 Montreal: American Ethnological Society, Society for Applied Anthropology, and Council on Anthropology and Education. Meeting at Sheraton-Mount Royal Hotel.

21-23 Buffalo, N.Y.: Northeastern Anthropological Assn. annual meeting at State University NY

27-29 Cleveland: (Sheraton Hotel) Central States Anthropological Society.

BULLETIN: Indians who were arrested in Los Angeles for protesting certain sacrileges in the Southwest Museum have been sentenced by Judge Irwin J. Nebron. Felix Montoya received 90 days for his part in the non-violent demonstration, and others received sentences of from 8 to 10 days plus three years probation. The Los Angeles 12 and their supporters, including Tuscarora activist Mad Bear, are planning continuing action to have the museum recognize Indian beliefs — and to have the sentences reduced.



'Return Indian heritage'

Walter Currie of the Ojibwa Nation faced nearly 1,000 wealthy, socially prominent, white Torontonians and told them bluntly: "Give us back our heritage."

Currie was opening the Royal Ontario Museum's exhibit of English artist Paul Kane's paintings depicting Indian life styles and culture in northwestern Canada in the 19th century.

Museums may be good repositories for ethnic heritages, Currie said, "but they are not good places if they take things . . . needed by peoples . . . to re-discover who they were, who they are, and who they will become."

The Royal Ontario Museum in Toronto is a good case in point. It holds, for example, the fine leather shirt and headdress of Sitting Bull (Tatanka Yotanka). Seeking refuge from the genocidal U.S. Army, he had asked the Queen's representative, Major Walsh, to approach Ottawa officials for political asylum for the Lakotas. He gave Walsh his finest possessions so that the Ottawa officials would know he was speaking with authenticity.

But Walsh betrayed the Sioux. When he returned to Ottawa, he recommended that the government refuse the Sioux a reserve in Canada, eventually forcing them to return starving and impoverished to U.S. custody. Somehow, Sir William Van Horne got ahold of the trophies, and in 1913, he presented them to the museum, together with the decorated leather case in which the headdress was kept. You can also see Sitting Bull's fire bag, and his moccasins. [Sioux spiritual leaders who are interested in arranging for the return of these things to rightful owners should write to Peter Frank, 1189 Eighth Line, Oakville, Ontario. Frank is spearheading an effort to get these items back where they belong.]

Museums are not likely to give up their horde of treasures easily. The Royal Canadian Mounted Police covet the skull fragment, with hair attached, of Almighty Voice, a Plains Cree man murdered along with his 14-year-old nephew. He was blown up with field cannon after he escaped custody for a minor offense when a policeman told him he would likely be hung. Also in the RCMP Muesum in Regina, Saskatchewan are the braids of Wandering Spirit, a Plains Cree hero who was tried for treason for his participation in the NorthWest Rebellion of 1885. Wandering Spirit was convicted and sentenced to die by hanging. Because his braids got in the way of the hangman's noose, they were severed from his head — another trophy for the museum. And of course, there is the rope that hung Louie Riel.

R.P. Stone, superintendent of the Depot Division of the RCMP which controls the museum, says that they have these things "as a matter of history". If you protest the nature of the display, you will be told by Stone that "It is the responsibility of any legitimate Museum to preserve and conserve all artifacts of historic value so that future generations will be able to re-assess our history and also find out more about the people concerned."

But there are a few signs of change, including museum ownership by Indians themselves.

At Akwesasne, there is the Six Nations Museum of Onchiota, N.Y., operated by the Faddens. Now, a similar Indian-operated museum has been opened at St. Michael's Mission, Ethete, Wyoming. The Arapahoe Culture Museum was just opened last summer. An inscription inside reads, "They tried to rub out our old beliefs, our way of life. They put us in jail if we did our ceremonies. They burned our medicine bundles, threw our pipes into the fire. Many of our sacred things were lost forever. It's coming back now. They took everything from us, but as long as we still have our Pipe, our drums, our songs, our language, our old faith, we will remain Arapaho."

"I suppose I should be ashamed to say that I take the Western view of the Indians. I don't go so far as to think that the only good Indians are the dead Indians, but I believe nine out of every ten are, and I shouldn't like to inquire too closely into the tenth. The most vicious cowboy has more moral principle than the average Indian. . . Reckless, revengeful, fiendishly cruel, they rob and murder, not the cowboys who can take care of themselves, but the defenseless, lone settlers on the plains."

Theodore Roosevelt
New York, 1886

"While the slaughter of the buffalo has been in places needless and brutal, and while it is greatly to be regretted that the species is likely to become extinct. . . . its destruction was the condition precedent upon the advance of white civilization in the West, and was a positive boon to the more thrifty and industrious frontiersmen . . . .Above all, the extermination of the buffalo was the only way of solving the Indian question."

Theodore Roosevelt
1885

New York, N.Y. — You remember that a group of Indians were arrested for putting red paint on a racist statue of conquering hero Teddy Roosevelt in front of the American Museum of Natural History, last summer. Now a group of anthropologists and students have been arrested for the same thing.

Mark D. Dornstreich, an anthropologist at Livingston College of Rutgers University, and student James B. McCarthy are free on bail, charged with criminal mischief.

The statue is a prominently-placed tribute to the American president, whom it depicts sitting atop a horse, flanked by an anonymous American Indian on one side, and a Black man, presumably African, on the other.

"The protest actions reaffirm the message that public displays of condescension and the long history of domestic and foreign maltreatment of Red and Black peoples will no longer be tolerated," a pamphlet soliciting defense funds states. "That such a statue should stand at the main entrance of an institution dedicated to informing adults, children, and visiting foreign peoples is an educational irony which all of us must consider," the leaflets say.

Pointing out that anthropologists have a special responsibility to ask such questions, the leaflet calls upon anthropologists — and all people — to write the Director of the Museum of Natural History at 79th St. and Central Park West, New York, N.Y. 10024 about the arrests, and the statue. Copies of your letters should be forwarded to this newspaper for forwarding to the attorney handling the case.

NOTES: For many months, the Chinook Tribe has been working for the return of the skull of our Chief Comcomly for reburial.

The skull has rested for many years in a glass case in the Clatsop County Historical Society in Astoria, Oregon. So far, we have been unsuccessful in our efforts. Therefore, we are asking you to help us.

Sometime in late 1835, 4 or 5 years after Chief Comcomly's death, an English naturalist, Meredith Gairdner, broke into the chief's grave and removed the skull, flesh and skin still attached. The skull was then sent to the Royal Naval Museum at Haslar, Gosport, near Portsmouth, England. It was displayed in England until the early 1950s when it was presented to the museum at Astoria.

We have on many occasions written asking for the return of our chief's remains for proper burial. The museum has either refused or ignored our letters.

We ask you to join us in giving the dead a proper burial. It would help our efforts if you would send a letter supporting us in our request. Write the Clatsop County Historical Society, Astoria, Oregon, and send us a copy of your letter.

Stephen A. Merriwether
Chinook Indian Tribe
POBox 372
Ilwaco, Washington 98624

RICKY, left, age six, is a high spirited, healthy, active youngster who likes the attention of adults. He is residing in a foster home now, and may face frequent shifts to new homes unless permanent parents are located for him.

BROTHERS DOUG AND ANDY also need new parents. Doug on the left will soon be 7, Andy has just turned 6. Their brotherly attachment is strong, and they play well together. They are healthy, enjoy the snow, and are fond of the outdoors.

THESE CHILDREN are examples of older Indian children, often entire family groups, who are in need of placement for permanent adoption.

INDIAN PARENTS, in particular, are needed to see that these children are not lost from their people and are raised within their heritage.

AN EDITORIAL COMMENT ON INDIAN CHILDREN WHO NEED HOMES

"Children" – an emotional subject. Make them Indian children, and the topic becomes more emotional. Then say "homeless Indian children" and all rationality goes to the winds.

Traditionally, an Indian child had so many grandmas, uncles, aunts, even mothers that it was virtually impossible to be homeless. Children were so loved that any one who dared to mistreat a child would have the scorn of the whole people heaped on him.

Today, things are different. The deculturizing of the Indian has removed not only ceremonials, but often has destroyed the extended family. A welfare check has replaced the idea of helping your needy people. "Looking out for yourself" is becoming the Indian, as well as the American, way.

In addition, the same institutionalized racism that Indians find in most places is also found frequently in the social welfare agencies that have taken over with force of law the responsibilities for Indian children. Sometimes social workers apprehend Indian infants at the hospital if the mother is not married, and are as much a part of childbirth that Indians have learned to take the loss of such children as a matter of course.

Othertimes, not understanding the role of relatives and grandparents, social workers consider some children as abandoned, and leap at the chance to take them into care "so that they will have a better chance than what they have on the reservation."

And it is true that in some communities, the social disorganization is so pervasive that it is fortunate that someone – anyone – comes around to look after children that are badly neglected. Parents caught up in the cycle of despair and booze aren't always careful how their children are being provided for.

The problem is made more acute by the fact that social agencies are often harsh, mysterious places, and their punitive aspects often mask the fact that they also want to help. Indians accustomed to sealing adoption agreements with a handshake do not understand the agency requirements for written applications, careful homestudies, references from Christian clergy, etc.

Some communities are caught in such severe economic problems that virtually everyone must rely upon welfare payments. Homes are not the most luxurious. Social workers have a foster mother in the suburbs that are just dying to have an Indian child "so their son will have someone to play with." Regulations do not allow foster care payments to the relatives, sometimes – but a white foster parent can collect a monthly check. And another Indian child loses his people.

The Child Welfare League of America has sponsored, with BIA funds, a special campaign which brags of the number of Indian children it has placed with white parents. In fact, it is based on interracial adoption concepts, although it has yet to place a white child with Indian parents.

Earlier, it was hoped that the program would cooperate with this newspaper in finding Indian parents for Indian children, but then the agency decided that there were so few Indian children available for adoption that it would not be necessary to work with us.

Strangely, agencies, particularly in Canada, continue to advertise Indian children who need homes. Adoption across the international boundary is not particularly difficult, so we must assume that the League, which denied in its interview with us that social work agencies could show discrimination toward Indians, must not know just what children are available.

Perhaps we are prejudiced ourselves. But this is not an appeal for white people to adopt Indians. It is an appeal to white people to help their own social agencies to consider Indian applicants, indeed, to solicit Indian applicants. If you, as a white person, are truly concerned with the welfare of Indian children, then help strengthen Indian homes and Indian families so that Indian people can look after their young ones.

And if you are Indian, this is an appeal to think about the young ones who need you to teach their language, to take them to the ceremonials and dances, to raise them so that they will know the ways, and be Indian in their outlook.

If you are interested in any of the children listed here, write Today's Child, Box 888, Station K, Toronto, Ontario – even if you live in the U.S. They will help to locate a social welfare agency near where you live to contact you for interviews. Follow through their procedures, even if you don't understand them – they have some strange customs. But if after all is said and done you feel that the agency is unwilling to place a child with you because you are Indian, let us know.

(Thanks to Kevin Cooney in the Montreal Star, Jan 19, 1972)

'FAR FROM THE RESERVATION' TITLE OF STUDY OF INDIAN/WHITE ADOPTIONS

New York – Despite increasing signs of resistance from American Indian groups, a Columbia University professor here says that Indian children who are adopted into white families generally do very well.

This conclusion was reached by Professor David Fanshel of Columbia's school of Social Work after studying 97 adopted Indian children over a period of ten years. His study is called *Far From the Reservation: The Transracial Adoption of American Indian Children,* which was commissioned by the Child Welfare League of America.

The study concluded that "The children were very secure and obviously feeling loved and wanted in their adoptive homes." However, since it was mostly younger children involved, he states, "Even if the adjustment of the children will prove to be somewhat more problematic as they get older – particularly during their adolescence when the factor of racial difference will loom large – the overall prospect for the futures can be termed 'guardedly optimistic' ".

Fanshel reports that although he felt such adoptions proved successful, leaders in Indian communities were concerned over the effect on Indian ethnic strength and integrity. He felt that some leaders felt adoption was necessary, but regarded it as "painful for a proud people." Others, he said, "would rather see their children share the fate of their fellow Indians than be lost in the white world."

Fanshel said that the relative security of the adopted children's lives was in marked contrast to the "horrendous growing-up experiences endured by their mothers . . .Adoption has saved many of these children from lives of utter ruination."

Many of the adopting parents, according to Fanshel, planned to encourage in their adopted children a strong interest in their Indian background. In some cases, he said, adoptive parents were hoping that their Indian children would one day return to the reserve and make contributions to the improvement of Indian life.

SASKATCHEWAN NATIVE PEOPLE ASK FOR CONTROL OF ADOPTION AND GROUP CARE OF INDIAN, METIS CHILDREN

Saskatoon, Saskatchewan – A group of Indian and Metis people in the Saskatoon area are zeroing in on a provincial campaign to encourage white people to adopt native children. At the same time, they are proposing that native people should operate group homes and public institutions with large numbers of native children.

The group charges that the advertising program of the provincial agency is racist, since it tends to use photos of children with "slight, cute, Indian features, but predominately white features." They say that the ads degrade the native people since they imply that the native people are unable to care for, or do not want their children.

There is a need for funding of a group of native people who will locate native homes for children in need of foster and adoptive care, and who will work to strengthen homes whenever possible. Supervision of the homes would also be handled by the native group.

The provincial government has also been asked to transfer the Kilburn Residential Home of Saskatoon to the native peoples, since this hall accommodates mostly native children. It would be converted to a group foster home, rather than an institution.

(Thanks to the New Breed for information.)

RIFT IN N.W.T. COUNCIL OVER NATIVE ADOPTION PRACTICES AND PRIORITIES

Yellowknife, N.W.T. – Should Indian and Eskimo grandparents have priority when unwanted, abused, or orphaned children are put up for adoption?

When the territorial council debated the question Jan. 27, the question caused a sharp split along ethnic and cultural lines. The motion to give the priority passed, with the four native members voting en bloc, with three white supporters, while the other non-natives opposed the preference.

In the north, grandparents often have a vested interest in their grandchildren, taking the first child, sometimes and raising him as their own. The native people felt that legislation on child welfare should reflect this tradition. They objected to standard legislation patterned after "white people living in the south."

KENORA DAY-CARE PROJECT KILLED BY SUBTLE RACISM AND PREJUDICE

Kenora, Ontario – Subtle racism and prejudice against Indians is among reasons Kenora town council has refused a provincial offer to pay almost all the costs of a $100,000 day care centre.

Mayor James Davidson says that the fact that the centre would be open to Indian children was a factor in his refusal to support the project. "But I'm not known to be opposed to the Indians as such," the retired school teacher in his first term as mayor said.

Rev. Jack Larson, a member of council and a leader of a committee that has been campaigning for the day nursery for five years, said plans called for about half of the 40 children in the centre to come from Indian families in Kenora.

(Thanks to the Toronto Star, January 14, 1972.)

'We'll Do It Our Own Way Awhile'

To a growing number of Indian parents, the American furor over busing and school integration seems remote and irrelevant. The important question, they say, is who controls the schools, rather than what color the students are.

The Indian outlook on today's educational issues is often shaped by a very different kind of experience – by a sense – not of exclusion from the first-class schools attended by whites – but forcible inclusion in school systems not designed to meet the learning needs of Indian young people. To be sure, Indians have had their own experiences with racial segregation. For years, the only schools open to them were all-Indian boarding schools run by the Bureau of Indian Affairs, Department of the Interior. But after passage of the Johnson O'Malley Act in 1934, the BIA began contracting with public schools in the various states to take over the education of Indian young people – a task that most school systems were only too happy to undertake because of the additional revenue brought in under the Johnson O'Malley law and other similar statutes.

The implementation of JOM contracts, as they are called, accelerated during the 1950s, a time when the powers that mattered in Congress, the BIA and elsewhere assumed that the solution to America's Indian problem lay in assimilation, in the termination of the special status of native Americans. According to this line of reasoning, Indians were to be placed in schools alongside children of other races, and the resulting enrichment was expected to advance the long-range interests of Indian people.

But after 15 or 20 years of experience with that theory, many Indian parents are left thoroughly undazzled by what has occurred. Instead of enrichment, the Indians have experienced discrimination, alienation, despair, drop-outs, and many other problems – all of which has been thoroughly documented in report after congressional report for the last three or four years. And out of this disillusionment emerged a new conclusion: It does not matter so much with whom Indian children attend school, but far more important are such issues as what is taught there, how, and by whom?

Because Indian answers to these questions may vary markedly from the answers of the dominant society, and because Indians and whites may have very different educational goals, a growing number of Indian communities are seeking to control the education of their own children. This usually means setting up schools run by Indians, especially for Indians.

The movement to do this has taken at least four basic forms:

1) **Assuming control over religious mission schools.** For many years, various Christian denominations have run schools on Indian reservations for the dual purpurpose of educating Indian young people, and proselytizing for the Christian faith. Both goals have been pursued with varying degrees of humanitarianism and effectiveness, but in several places Indians have been asking not only a greater input into the process, but final control over it. Two examples are the Holy Rosary School at the Pine Ridge (Oglala Sioux) Reservation, and the St. Francis School at the Rosebud (Brule Sioux) Reservation, both in South Dakota.

2) **Exercising latent voting power in established and previously white-controlled school districts.** Navajos living in or near small towns in Arizona and western New Mexico have reached a startling conclusion in the last few years. They actually possess the power to assume controlling majorities on their local school boards. In at least five areas, they have proceeded to do just that, simply by exercising the right to vote. But they have also found that the frustrating inertia of established institutions can make meaningful changes difficult to come by.

3) **Contracting with the Bureau of Indian Affairs to set up new Indian-controlled schools or to assume control over existing BIA institutions.** Such contracts, now sanctioned by Presidential policy, were initiated on the Navajo reservation in the late 1960s. The concept spread quickly, and in 1971, the BIA received similar proposals from groups of Sioux, Northern Cheyenne, Miccosukee, Shoshone and Arapahoe. The Indians have noted, however, that as the proposals have become more common, they have also become more controversial, and opposition has solidified at various levels of government.

4) **Creating from scratch a predominantly Indian public school district.** So far, the outstanding example of this approach has been the case of the Rocky Boy (Chippewa-Cree) Reservation north of Great Falls, Montana. But other tribal groups are working toward the same end.

[There are two additional approaches not mentioned here. 5) forming alternative schools, not drawing on tax moneys, nor under any governmental control (such as the Indian Way School at Akwesasne and the alternative school in Milwaukee) and 6) the formation of a special Indian unit within a school system, such as the one being operated at the American Indian Center in Chicago.]

Of these four approaches, the first two may have aroused feelings locally, but they have not stirred national controversies or raised far-ranging legal issues. The latter two have, however, and particularly the concept that it is legall permissible to use public funds to operate a school district created expressly to give Indians control. For what the proponents of such districts are really saying is that, in the case of Indians, it is all right to use racial criteria in drawing school district lines.

To veterans of the civil rights struggle in the Southern states, where the thrust has been entirely in the opposite direction, it is often a frightening concept – a contention that, if accepted, could create its own complex of legal precedents that might prove damaging to the drive for integration. But Michael Gross, a young attorney for a group of Shoshones and Arapahoes seeking such a district, believes this need not be the case.

In a legal brief prepared in defense of a consolidated high school district at the Wind River Shoshone and Arapahoe reservation in Wyoming, Gross contended that the key issue is not what form discrimination takes, but rather the overriding fact that the rights of minorities are being abridged. If blacks are systematically excluded from school districts or other political boundaries, Gross maintains, that is certainly an act of discrimination, potentially damaging, and legally inadmissable. Likewise, he continues, the systematic inclusion of Indians in school districts, controlled by non-Indians, can in important instances, constitute an equally serious example of "invidious discrimination."

The Wind River situation – the specific example that Gross has in mind – is this: There are three Indian controlled elementary school districts on the reservation, no high schools. To attend secondary schools, the Indian people must go into the nearby towns of Riverton or Lander, or else go away to BIA boarding schools. But according to a newly passed Wyoming law, all school districts in the state must be consolidated to include grades 1-12. That leaves two possibilities regarding the three reservation elementary districts: Either they will be consolidated with the existing, white-controlled high school districts, or they will become part of a new reservation district serving grades 1-12. The former alternative, of course, would effectively eliminate all Indian control of education at Wind River. The second would substantially expand such control, to the point of making it complete.

Gross contends that for the state to choose the former course of action against the wishes of the Indians would be an illegal act of discrimination. And to buttress the point he relies heavily (though not exclusively) on two important court decisions, *Gomillion v. Lightfoot* and *State v. Yoder*. The first ruling was by the U.S. Supreme Court, and the second (which is pending higher appeals) by the Supreme Court of Wisconsin.

The *Gomillion* case involved an action by the Alabama legislature redefining the boundaries of the City of Tuskegee, which has a heavily black population. The city boundaries before the legislature's redefinition had formed a square. To replace it the lawmakers devised instead a 28-sided city that happened to exclude virtually all of the town's black voters. The court disallowed the change, ruling that it is illegal to gerrymander political boundaries in a way that deprives racial minorities of an equal voice in government.

"Now, of course, *Gomillion* is not on all fours with the situation in Fremont County (the site of the Wind River reservation)," Gross conceded. "There, in Alabama, members of a racial minority were systematically *excluded* from a political subdivision for discriminatory purposes, while here the contention is that an ethnic minority would be systematically *included* in a political subdivision for discriminatory purposes. But, it is submitted, the two actions come to the same thing . . . . It is a truism to say that discrimination can take various forms: that what is harmless for one person or group may be disastrous to another. . ."

In the *Yoder* ruling, which is even more to the point, though its legal status is not as high, the Wisconsin Supreme Court decoded that forced inclusion can in fact be a form of discrimination. The case involved Amish parents convicted of violating the state's compulsory attendance law for withholding their high-school-age children from public schools. In overturning the conviction, the higher court ruled that forced attendance was discriminatory because it tended to undermine the Amish way of life and inflict psychological harm upon Amish children – precisely the same indictment of public schools made by many Indian parents.

The problem, of course, is that the Amish alternative is not a public school serving only (or primarily) the Amish. And Michael Gross admits he is plowing new and untested legal ground when he argues for the creation of predominantly Indian public schools, even though such schools would, of course, be open to non-Indians who happen to live in the districts.

It is uncertain now whether the matter will even come to court. The reservation school district at Rocky Boy, Montana, has not yet been challenged, and the State of Wyoming may yet allow the creation of such a district at Wind River. But if the court test does come, many Indian leaders believe that it is simply imperative for them to win it.

The conviction is based upon the assumption that Indian control of Indian education really can make a difference, that it really can have a significant impact upon the quality of Indian education. Until recently, the assumption was mostly an act of faith, for there were no contemporary examples to prove the point. Now, however, there are at least four: the Rough Rock Demonstration School near Chinle, Arizona; the Ramah Navaho High School in Ramah, New Mexico; the Navajo Community College in Many Farms, Arizona; and the Rocky Boy School District near Box Elder, Montana.

All of these schools are providing services and achieving results far more impressive than the white schools that the Indian children had previously attended. A good example is the Rocky Boy school in Montana. The Cree parents whose children go there have found that obtaining control is not a panacea or a key to automatic educational miracles. But most of them agree that things are much better now than they were.

Before the creation of the current reservation district, which serves grades 1-8, the Cree children attended one of nine white-controlled elementary schools in their county. When they hit grade 7, they had to be bused at least 50 miles a day to a white-controlled junior high school in the town of Havre. High school students, then as now, attended classes in Box Elder, a daily bus ride of some 30 miles.

To try to change the situation, a group of Indian parents incorporated the Rocky Boy parents incorporated the Rocky Boy School Committee, Inc., and circulated a petition for a reservation school district. Nearly every Indian adult on the reservation signed the petition, and it was presented to the Montana Department of Public Instruction.

In March, 1970, the district was approved, and it is now in its second year of operation. The Indians were sufficiently encouraged this year to circulate another petition seeking a similar school district at the high school level, and the petition got another good response.

The principal benefits of the new school system, according to school board chairman Dorothy Small, have been its flexibility, emphasis on individual instruction, heavy reliance on Cree-speaking teacher aides, attention to Cree language and culture, and its attempts to create a body of teaching materials in Cree.

But the new school, too, has its own problems. One of them is accreditation – the imposition of white criteria upon a situation where they may not apply. "One thing, for example, is books," says superintendent Bert Corcoran. "They judge a school by how many books it has. Well, of course, there are no books in Cree. We are preparing written materials and tapes now, but this has been a real hassle with the state. Another thing is teacher degrees. The state says teachers have to have college degrees. Fine. But in the case of our Indian school, this criteria excludes a lot of highly intelligent and competent Indians who could add a lot to our program."

Conversely, it also requires the inclusion of a lot of whites, who, though competent, have trouble fitting into classrooms where Cree is an important a language as English.

The Ramah Navajo High School in New Mexico also fought the battle for accreditation, and like Rocy Boy, it won after considerable effort.

The guiding forces at the school are its two Navajo administrators, Abe Plummer and Gloria Emerson, and its highly active, five-member Navajo board. The board meets at least twice a month, and usually much more than that. It is involved in all matters of policy, interviews every candidate for any job at the school, and one of the members, Sam Martinez, is the school teacher of Navajo history and culture.

"Sam has a third grade education, says Abe Plummer. "But if you listen to him teaching, you would think he has a Ph.D. in being an Indian."

Another board member, an aging Navajo lady named Bertha Lorenzo, played a key role in the very establishment of the school. The Ramah experiment began after the State of New Mexico closed down a high school that served the Navajos, and also the white Mormons, living in the area. The Indians pushed to have the school reopened, but without success. As an alternative, they petitioned the BIA to grant them a contract to run the school themselves if the state was unwilling.

There were pressures and counter-pressures on the BIA, and it appeared that things might get bogged down, until finally Mrs. Lorenzo and several other board members travelled to Washington with their lawyer, Michael Gross, and confronted the bureaucrats directly. According to one witness at the scene, there was much hemming and hawing by the BIA representatives, until Mrs. Lorenzo, who was sitting next to the door, announced with a twinkle in her eye, "Nobody is getting out of this room until we get our money because I'm blocking the door." Such a dire threat from such a frail little lady had its effect on the bureaucrats, and the contract was soon sealed.

The school is now in its second year. Before classes opened in the fall of 1970, the administrators began canvassing the Navajo community to learn exactly what the parents wanted their children to be taught. Quickly a consensus emerged: The Navajos were interested not only in the traditional state curriculum (the three R's in all their modern-day variation), they also wanted a heavy focus on vocational education as well as Navajo language, history, art, philosophy, culture. Underlying all of this was the desire, as Abe Plummer puts it, for the student to be a "whole person, a strong person, a person who can move comfortably from one culture or society to another." Plummer, a traditional Navajo who has attained an impressive array of Anglo skills, can attest to the fact that living in two worlds is not easy, that it poses a continual problem with no permanent answer except personal strength.

From these kinds of concepts, the Navajos at Ramah derived the school's basic format for education: a structure, or really a lack of structure, that would emphasize the student's responsibility. Class attendance, for example, was not mandatory. "We tried to convey to the student that there was something here worth getting, but that it was up to him or her to get it," Plummer says. "We made it clear that we would provide all the support we could, but the first step — coming to class — was up to the young people."

To many students, accustomed to the rigidity (which in some cases had reached the point of brutality) of their former educational experiences, the Ramah flexibility was almost traumatic. Class attendance was initially erratic, at times poor, but the students at least remained in school. The drop-out problem has been nil — a stark contrast to the history of education at Ramah — and gradually the students have begun to adjust to the lack of structure.

Other adjustments have been required as well. Perhaps the most basic is the fact that parents and students had grown unused to each other's company. For years, large numbers of Ramah young people had gone away to Indian boarding schools, and the absence had left its imprint on both students and parents. Some parents found their children confused, hostile, resentful of authority, discontented, and they found themselves often unable to cope with it. But that problem ,like others, is being worked out with the help of the school's Navajo community workers. **The community workers help a little, but the most imaginative attempt to deal with the problem will begin sometime in the spring. The school will start its own radio station, having received a government grant and an FCC license to do so. "As soon as we get our facilities set up, we will begin broadcasting," explained Plummer. "Of course, we had a problem in that many members of the Navajo community did not have radios, so we got a special grant to buy 250 FM transistors, which we put in the homes of every family that has a child in school." The broadcasts are to feature news about the school, student discussions, announcements from the Navajo school board, community news, Navajo story-telling, and other programs aimed at increasing communication in the Ramah Navajo community.**

The radio station is one of an astonishing number of innovations made possible by Ramah's effectiveness in playing the grantsmanship game with the federal government. Another advance is its new bilingual program. The school, of course, has always had a bilingual component — consisting mostly of what associate director Gloria Emerson calls "tutor-counselors" assigned to each teacher. All of the tutor-counselors, who, according to Miss Emerson, are more than "para-professional teacher aides", speak Navajo. They assist students whose grasp of English is incomplete, and in doing so, they translate not only English words, but English concepts into Navajo.

It is not surprising, therefore, that other Indian communities have sought similar contracts from the BIA. What may be surprising to those unfamiliar with the BIA is the fact that many bureaucrats in that agency have fought such contracts every step of the way — in open defiance of a Presidential policy.

On July 8, 1970, President Nixon assured Indian people that he fully supported the concept of community controlled schools. "Consistent with our policy that the Indian community should have the right to take over the control and operation of federally funded programs," he said, "we believe every Indian community wishing to do so should be able to control its own schools."

Even before the President handed down his pronouncements, the BIA had been informed by the Miccosukees — a group of about 500 independent and traditional Indians living in the Florida Everglades — that the tribe wanted to take over the whole range of BIA services, the most important of which was a school. Buffalo Tiger, the Miccosukees' tribal chairman, had first broached the subject with the BIA's Miccosukee agency, and was told that the proposal was out of the question. Disappointed but unconvinced, he contacted Bobo Dean, a Washington lawyer with the firm of Fried, Frank, Harris, Shriver and Kampelman. Dean checked with higher officials in the BIA, and was told that not only was the arrangement possible, it was completely in line with a presidential policy statement then being drafted.

The statement was handed down on July 8, and soon after that, the Miccosukees were asked to submit a contract proposal to the BIA. They turned in the proposal in the fall of 1970, and then the delays began. After several months of stalemate, the Dept. of the Interior informed Buffalo Tiger and Bobo Dean that the contract wouldn't be possible after all. Yes, the President favored Indian self-determination, the Interior officials conceded, but his plan for achieving that goal relied exclusively on a series of bills that the Democratic congress had not seen fit to pass.

"I exploded when we heard that," recalls Dean. "I called Buffalo Tiger and told him to come up here (to Washington), which he cheerfully agreed to do. He felt as I did that if what we were proposing was not legal, then the BIA had misled us the whole time." Dean says his own frustration reached the point that he urged the Miccosukees to sit in at the school and seize control of it — a piece of advice he now regards as a bit unlawyer-like and embarrassing. In any case, the suggestion was not accepted, for Buffalo Tiger wanted to confront the bureaucrats first, before taking more drastic measures.

The confrontation went well, with Tiger delivering an eloquent and hard-hitting protest in broken English (there being no one in the Interior Department who spoke Micosukee) and then setting about the task of mustering congressional support for his proposal. In addition, he obtained the support of some Indian officials within the BIA, the most important of whom was Alexander McNabb. All in all, the combination of pressure eventually proved effective, and the contract was approved last May 23.

McNabb, a Micmac from Maine, is proud of his role in helping to negotiate the Miccosukee agreement,

which he views as a model of Indian self-determination. And Tiger gives due credit to McNabb for his role in helping things get unstuck.

But for Indians around the country, it was a Pyrrhic victory. The Miccosukee contract sparked bitter opposition from Congressman Wayne Aspinall (a Republican from Colorado), chairman of the House Interior Committee, and from Congressman James A. Haley, (a Democrat from Florida) chairman of the House Indian Subcommittee. And the opposition touched off a bureaucratic entrenchment that saw McNabb removed from the contracting field, and all activity cease on that front from May until October.

Left in the lurch, as a result, were three Indian communities seeking contracts to run their own schools. The three groups were the Northern Cheyenne who were seeking control of the BIA's Busby Boarding School, located on their reservation in Montana; the Oglala Sioux who were asking for similar control of the Lone Man Day School in Pine Ridge, South Dakota, and the Wind River Shoshone and Arapahoes, who had requested that the BIA fund an interim reservation high school until the State of Wyoming could be persuaded to establish a reservation school district for grades 1-12.

Of these groups, the most seriously affected was the Wind River Shoshone and Arapahoe Education Assn. The Wind River people had been told in March, 1971, that their interim school could open the following fall if the money was available. The strong inference in their letter of commitment from BIA Commissioner Louis Bruce was that the money would be available. But Bruce, when he wrote that, had no way of knowing that within three months he would lose control of the Bureau to oldline white bureaucrats, and that from June until late November, he would be little more than a figurehead struggling to save his influence and this his program of reform.

Chief among the old-liners involved in the contracting retrenchment was Calvin Bryce, the BIA's director of operating services. But in the specific case of Wind River, the veto of President Nixon's self-determination policy was left in the hands of two obscure bureaucrats named Peter Campanelli and Elizabeth Skelly. The two of them threw up obstacle after obstacle in their negotiations with Wind River education coordinator Barbara Sinclair and board Chairman Allison Sage — a process that left students and parents on the reservation thoroughly bewildered and confused about whether there would or would not be a new school. *But the impasse created by the BIA began to generate its own negative momentum. Proponents of a new school began to lose community credibility when they were unable to produce one. Disillusionment reached the critical stage when fall arrived, and the Indian students had the same three choices as before: they could return to white high schools, go away to boarding school, or stay out of school altogether. Some 50 young people chose the later alternative.*

Meanwhile, Mrs. Sinclair continued to negotiate, but she got nowhere until a Coalition of Indian-Controlled School Boards was formed. The idea was born at the Pine Ridge Sioux reservation in South Dakota, and the driving force behind it was Birgil Kills Straight, the chairman of the Holy Rosary school board at Pine Ridge.

The coalition grew quickly, and it now has more than a dozen members. It also has achieved results. Leaders from the group drew up a list of priorities, including first and foremost, the funding of the Wind River proposal, which had become the symbol of Bia recalcitrance. They travelled to Washington, organized a lobby group of Congressional aides, persuaded William Greider of the *Washington Post* to write a sympathetic article [which was reprinted in the last issue of this paper] and then confronted the BIA. Sen. Gale McGee (a Democrat from Wyoming) sent two of his aides to the confrontation, called personally to see how things are going, and helped arrange a similar call from Vice-President Agnew's office. All of it was too much for Peter Campanelli and Elizabeth Skelly, both of whom staggered out of the negotiating session at separate times in search of aspirin. It was also too much for their superiors who agreed to fund a modified Wind River proposal.

And so the Wind River interim school opened in January, with the stipulation that it give priority to students who were not attending school in the fall semester.

Frank LaPointe, the chairman of the St. Francis school board, another community-control project at Rosebud, says the mere existence of the coalition has speeded up their takeover of that mission school by perhaps five years. Don Wanatee, a dynamic leader of the Mesquakie tribe in Iowa, says the coalition has sparked renewed hope there that the BIA might be persuaded to fund a Mesquakie-controlled school. In February, 1970, the Bureau had refused to do so.

One of the next hurdles for the coalition will be to achieve funding for the Busby school at the Northern Cheyenne reservation. The tribe has been negotiating since the President's 1970 Indian statement to assume control of the BIA facility, and their efforts have taken on increased significance recently. Dan Rosenfelt, a lawyer provided to the Cheyennes by the Harvard Center for Law and Education, explains that his clients plan to challenge the restrictive nature of the contracts being dished out by the BIA.

Regardless of what happens with the Busby contract, the measage of a growing number of Indian groups is now coming through loud and clear. They haveetried integration, and they have tried segregation, and both have failed. The failures, they say, have had little to do with the presence or absence of children of other races in the same classrooms. Instead, the shortcomings were tied to the fact that in either case, the Indians were compelled to submit to white control and white educational values. And what many of them are now saying is, "No, thank you. We will do it our own way for a while."

(This article is largely from one written by Frye Gaillard, who talked with government and Indian leaders in Washington, D.C., and Colorado, attended several meetings of a new coalition of Indian-controlled schools, and visited reservation schools in New Mexico and Wyoming. His research for this report was supported by a grant from the Edward Elliott Foundation. His article originally appeared in the Race Relations Reporter (Box 6156, Nashville, Tennessee 37212), a consistent supporter of the Indian movement for self-determination.)

EDUCATION

A CAMPAIGN AGAINST RACISM is being waged by a New York group, Foundation for Change. They have materials for teachers and students, both elementary and high school, on institutionalized racism, and pamphlets for students on various ethnic groups. Recently, White Roots of Peace wrote a brochure entitled "Indian and Proud" for classroom use. Contact Foundation for Change, 1619 Broadway Room 802, New York, N.Y. 10019 for a sample and information about using them in your classes, church groups, and youth programs.

UTAH STATE UNIVERSITY has 80 Native American students in its program this year. Asst. Director of Special Services Doug Young says that full financial aid is available for applicants who are in need. For more information about attending this university contact Young at USY Box 1194, Logan, Utah 84321.

AMERICAN AIRLINES is actively soliciting Indian people to act as flight attendants. Write Walter W. Kistler, Manager, Recruitment, American Airlines, Flight Service College, Fort Worth, Texas 76125, if you're interested in flying.

EXECUTIVE DIRECTOR FOR OMAHA American Indian Center. Two years college or equivalent, experience working with Indian people and bondable. Resumes must accompany application. Salary open. Contact Board of Directors of the Center at 2224 Leavenworth, Omaha, Nebraska 68102, or call collect (402) 342-5955.

Educational Challenges, Inc., is publishing an Indian Reading Series to be written by Native Americans about their own environment and culture. They are looking for authors, especially unpublished authors, for contemporary fiction with young characters (10 to 20 years of age). They will also accept poetry, biography, and other topics. Write the firm at 1608 20th St., N.W., Washington, D.C. 20009

NIMROD, the University of Tulsa's literary journal, is publishing an American Indian issue this spring. Poetry, prose, song, lithography and paintings are requested. Write Nimrod, U of Tulsa, Tulsa, Okla.

The Southern Plains Museum and Crafts Center has a slide lecture kit entitled Contemporary Indian and Eskimo Crafts of the U.S. It shows pottery, weaving, carving, skinwork, metalwork, basketry, beadwork, quillwork. Loaned free of charge to educational institutions. Write Southern Plains Indian Museum, POBox 749, Anadarko, Oklahoma 73005. Also available for purchase for $50.00 from Tipi Shop, Box 1270, Rapid City, S.D. 57701.

NATIONAL URBAN FELLOWS, a program to develop minority leadership in city government is seeking Indian applicants for its ten month program. Write Frank Logue, P.O. Box 1475, New Haven, Connecticut 06506 or call (203) 624-5168.

WESTERN WASHINGTON STATE COLLEGE-- is looking for people with master's degree or equivalent in areas relating to Indian studies to teach in the College of Ethnic Studies. Contact: Jeffrey Wilner, WWSC, Bellingham, Washington 98225 or phone him at (206) 734-8800.

"NO STRINGS ATTACHED" money is being offered by the YWCA of Canada for innovative, experimental projects in the preliminary stages of organization. $5,000 has been allocated, and can be applied for by community-based groups (no organizations need apply) – deadline for application April 15. Write Mary Tate, "Roots", 571 Jarvis St., Toronto 5, Ontario.

D-Q-University will start its spring semester on March 1, 1972. General courses offered are Math, English, Phonics, Natural Sciences, Social Studies, Humanities, Physical Education, and others such as Chicano Studies, Chicano Art, Native American Music and Dance, Navajo Language. Write for information to Box 409, Davis, California.

WELLESLEY COLLEGE is interested in locating Indian students who would like to attend. Suggestions of candidates, or applications for further information should be sent to Marilyn Kimball, Assistant Director of Admission, Wellesley College, Wellesley, Massachusetts 02181.

THE PENOBSCOT INDIAN ACADEMY is being organized to provide an alternative education program for high school dropouts. It is to be designed and controlled by The People at Penobscot Nation, in Maine. Volunteer teachers and funds are needed: write c/o Maine Indian Newsletter, Indian Island, Old Town, Maine. Eugenia (Sipsis) Thompson is chairman.

THE ONES IN THE WHITE HATS ARE THE GOOD GUYS –
AND THE ONES IN THE FEATHERS ARE THE SOCIALLY DISADVANTAGED –
Washington Star Syndicate, Inc.
9-9 BRICKMAN

Berkeley, California – The Native American Studies program at the University of California is actively recruiting Native American students for the 1973-74 academic year. The deadline for applications is November, 1972.

The program has five full-time faculty, five full-time staff members, and approximately 60 students, with an objective of providing Native American students with "educational knowledge and skills for application in Native American programs and communities at large.

"We aim to have the best Native American higher educational facility in the Americas," a recruiting statement says. The program also wants to see Indian personnel trained for tribal government, and taking over the operation of all agencies relating to contemporary Indian affairs. Still other goals are to produce Native American historians, psychologists, writers, social scientists.

Additional faculty and staff members are also being recruited, including that of program coordinator. The program was founded in 1969 by Indian students on the campus, and operates from the Department of Ethnic Studies.

Further information is available from Wayne Davis, Counselor, EOP 111 Wheeler Hall, University of California at Berkeley, California 94720. (415-642-5983). Applicants for faculty should contact the Search Committee, Native American Studies, 3415 Dwinelle Hall, U of C, Berkeley, Calif. 94720 or phone (415) 642-6717.

Courses being offered this year include:

Native American Reading and Composition, The Native American in Contemporary Society, Introduction to Sioux Language and Culture, Intermediate Conversational Sioux, Native American Medicines, Native American Psychology, Native American Education, Introduction to Federal Indian Law, Survey of Native American Tribal Government and Policy, Hidden Cultural Heritage of the Native American, Introduction to Research Problems of Native American Communities, Native American Community development, The Native American Experience, Sociology of the Nacarima, Leadership and Decision-making within Native American Communities, Native American Arts and Contemporary Development, Native American Literature, Religion and Philosophy of the Native American, Native Americans and the U.S. Public Health Service, Alaskan and Canadian Indian History, California and Nevada History, Plains Indian History, Native American History East of the Mississippi, Indian Nations of the Southwest and Contemporary Issues, A Cultural History of Northern Peoples with Emphasis on Eskimo, as well as independent studies and seminars.

EDUCATION VIA SATELLITE: WHO WILL MAKE THE PROGRAMS INDIANS SEE?

Washington, D.C. – A grant of $185,000 to develop educational programs to be beamed by satellite to rural residents and Indians in remote areas of Arizona, Colorado, Idaho, Montana, Nevada, New Mexico, Utah, and Wyoming has been awarded by the Department of Health, Education, and Welfare.

Initial plans call for spending up to $500,000 on early childhood and career education programs. The satellite is scheduled for launching in May, 1973, under a project being developed by H.E.W., the National Aeronautics and Space Administration, and the Corporation for Public Broadcasting.

Thus far it is not known if Indians will be involved in the design of this educational project which may affect them even more powerfully than their own schools.

AN INDIAN SUPPORT GROUP has been formed at the University of New Hampshire "to inform the university community about the real concerns of American Indians. . . and to dissolve false stereotypes." They plan an active program of films, speakers, literature and actions. Contact NAKWACH, c/o Margaret Whiteneck, 29 Main St. †5, Durham, New Hampshire 03824.

FOUR INDIAN SCHOOLS INVOLVED IN URBAN/RURAL DEVELOPMENT PROGRAM

Palo Alto, California – Four public schools serving Indian children are participating in a new program funded by the U.S. Office of Education. The project seeks to bring about educational change based upon the needs and aspirations of the teachers, students, and community residents.

Indian communities at Neah Bay, Washington (Makah) Hays and Lodge Pole, Montana (Gros Ventre and Assiniboine) and Bayfield, Wisconsin (Chippewa) are currently working with school staff personnel to design and administer a program of change for the schools that could provide exciting models for similar schools throughout the country.

(For further information, contact Lloyd Colfax at Neah Bay, Washington 98357; John Allen, Lodge Pole Route, Dodson, Montana 59524; or Preston Gee, Bayfield, Wisconsin 54814.)

A LIBRARY SCIENCE SCHOLARSHIP to an Indian student interested in graduate study is being offered at Kent State University School of Library Science. Interested students, or individuals knowing of possible candidates, should contact Associate Professor Clara O. Jackson at the KSU School of Library Science, Kent, Ohio 44240.

T.R.I.B.E., an Indian school at Bar Harbor, Maine, is available for conferences, seminars, training sessions. Located on a former Job Corps Center, there are sleeping, eating, classroom, and conference facilities. A maximum of 90 persons can be accommodated. Write Daryl Nicholas, Director, TRIBE, Route 1, Bar Harbor, Maine (288-5077).

Cornell University will have an Indian program April 8-9 in a beginning move to recruit Native American students with substantial scholarship support. The conference will be hosted by the Native American Association, founded last autumn to prod student groups and administration to recognize its responsibilities to the Iroquois peoples. The university is overlooking Cayuga Lake, and is close to the Onondaga Nation. The program design will be discussed and formulated at the conference. Contact Janine Jamieson or Roger Dube at 207 Linden Ave., Ithaca, N.Y., or call (607) 273-1254.

SCRANTON, PENNSYLVANIA'S Marywood College Graduate School of Social Work is negotiating with the Federal Government for approval of a scholarship program to begin in September, 1972, under which 30 scholarships will be offered to minority groups, including ten to North American Indians. The scholarships will cover full tuition, books, expenses of $250 per month. A bachelor's degree is required. Write the Director of Admissions, Graduate School of Social Work, Marywood College, Scranton, Pa. (Thanks to Miss Gail Kaufman, President, League of Women Voters of Scranton, 827 Fairview Road, Clarks Summit, Pa. 18411)

"Men had better be without education than be educated by their rulers, for their education is but the breaking in of the steer to the yoke, the mere discipline of the hunting dog, which by dint of severity, is made to forego the strongest impulse of his nature and instead of devouring his prey, to hasten with it to the feet of his master."

Thomas Hodgkins, 1823
(thanks to Public Press)

Redeye

THAT WAS VERY GOOD! I TOLD YOU I COULD TEACH YOU TO READ SOMETHING!
YOU'LL FIND THAT THE ABILITY TO READ WILL MAKE YOU A MUCH MORE INTERESTING PERSON, SOCIALLY.
SEEMS TO ME THAT IT'S GOING TO BE MIGHTY TOUGH TO WORK "SEE DICK RUN!" INTO A CONVERSATION!
4-2

Science: Discuss the health problems that the Indians must have encountered. This can include a class discussion of the Indians' clothing, how it was made and what it consisted of, the Indians' need for medical care and how they believed in the witch doctor. Compare this with the hospital care, doctors and nurses of today.

Art project: Modeling (which concludes the Indian theme) can be done with clay. The children can model several different aspects of Indian culture—bow and arrow, tepee, headband, tom-toms, the campfire, etc.

Social studies, sociology and reading readiness: Discuss the family organization of Indians. Introduce the words *papoose, chief, brave* and *squaw*. Ask different children to demonstrate actions of these family members. For example, ask one child to be the papoose and let the class decide if his actions properly portray a baby.

GRADE TEACHER
NOVEMBER 1971

Grade Teacher Magazine
Philadelphia, Pa.

Gentlemen:

We would make a few changes in Mrs. Feldscher's lesson plans:

1. Discuss the family organization of Indians: teach the children that the words Papoose, Chief, Brave and Squaw are white man's words used in a derogatory manner to describe and degrade Indian people.

2. Continue teaching the song "Ten Little Indians" if you wish, but explain to the children that the white man has had a definite policy of exterminating Indian people, and this song comes from such a background.

3. Art project: Forget the bows and arrows! Use grey construction paper to make bullets, black for gun barrels, and brown for wooden stocks. Then teach arithmetic readiness by showing the children how their ancestors cut a notch in the stock for eahc Ind

their ancestors cut a notch in the stock for each Indian they killed. You might also have an art project using construction paper, yarn and glue to make scalps, explaining how the Europeans introduced the custom into North America. Explain that for each scalp taken a certain number of dollars (or equivalent) would be paid. (Arithmetic readiness).

4. Have the children model a buffalo and describe to them how the white man deliberately exterminated them so that the Indian of the plains would no longer have a source of food so he would die out faster and allow the whites to take over his land. When the model buffalo are beautifully dried and ready to be taken home, destroy them so the children will feel the way the Indians felt when their buffalo were gone.

5. Headbands: research the meaning behind the traditional headband designs so that you can better explain them. Learn of the Native American and his religion, where the land is held sacred as a trust from God . . . to be used and not abused. Contrast the condition of the continent when the Pilgrims landed to the mess it is in today by having the children look from the nearest window.

6. Science: Have the students build a model strip mine.

6. Holidays: Since your unit was printed to coincide with the white man's celebration of Thanksgiving, explain to the children that the modern Indian celebrates Thanksgiving as a national day of mourning.

But this isn't the kind of lesson plan you print, is it?

Mrs. Lester B. Gemmill
Flint, Michigan

The Editor
Grade Teacher Magazine

Sir:

The excerpts made by Akwesasne Notes seemed indeed so racially offensive that I must add my own note of protest and disgust.

What is directly offensive is the perpetuation of such terms as "papoose", "squaw" and "witch doctor", the connotations of which are distinctly insulting to the first Americans. Equally revolting is the habit of thinking of Indians in terms of bows and arrows, feathers and beadwork, to say nothing of the tastelessness of the song, "Ten Little Indians".

This insistance upon treating Indians as quaint and evanescent supernumeraries in the Great Society is condescending and inane. It is shameful that Mrs. Feldscher [the author] could find nothing better to give her pupils, and doubly shameful that an educational publication printed her misguided, although doubtless well meant, rubbish.

It is high time that Indians and their problems stopped being presented to white childrean through a roseate gauze of romanticism and silly irrelevancies. Lessons even at the elementary level could, for example, be based on the many real contributions Indians have made to our material, political, and spiritual well-being, on their exemplary attitude towards nature in all its aspects, on their remarkably healthy attitude towards material possessions, and their sense of sharing. These things are more important than "tom-toms" and painted beadwork and any teacher who can present a lesson about Indians only through the latter should not attempt it at all.

Would it not be more honest to discuss why so many Indians suffer from poor health rather than waste time sneering at Indian medical practices and praising those of the great white doctors?

Ian Thomson
Bloomington, Indiana

INDIAN LULLABY: A Passamaquoddy student at Peter Dana Point, Indian Township, Princeton, Maine, sings the class guinea pig to sleep with an Indian song. *(Photo by Clyde Watson)*

LUMBEES START 'SAVE OLD MAIN' DRIVE

Pembroke, North Carolina — Lumbee and Tuscarora Indians here are organizing a nationwide campaign to save a building from the first all-Indian college in the U.S. It is known as "Old Main", and is on the campus of Pembroke State Universitv. It was built in 1923.

"If it were the first White college in the U.S., or the first Black college in the U.S., there would be no question as to the necessity of preserving, whatever the cost, and whatever the effort. Is not an Indian college more unusual than either of these?" asked Earl Huges Oxendine.

When, in 1923, a large $75,000 brick building emerged among the humble homes of Pembroke, it was a significant thing for the Indians there — they had a college now, and they were going to go places in this world. And they did.

As the segregation laws tumbled, however, the college became less and less Indian, and more and more white. Now, Indian students are a small minority there. And seemingly without any sensitivity, the state now wants to tear down that brick building that started the community off in its education — Old Main is doomed to go.

Lumbees are asking for support by Indians and others interested in their cause — write them at Box 462, Pembroke, N.C., or call (919) 521-9510.

(Thanks to Dexter Brooks and Lew Barton for information.)

INTERMOUNTAIN STUDENT HANGS SELF

Brigham City, Utah — A 19-year-old Navajo student at Intermountain Boarding School hung himself in his jail cell five minutes after his arrest on Saturday morning, February 5. He was Henry Wilson, and had been charged with public intoxication and battery.

A similar incident happened in the same cell on Nov. 29, 1968, when an 18-year-old Navajo student at Intermountain hanged himself after being booked for public intoxication.

Charging that the deaths and other social problems at the school arise directly from racism and brutality at the school — as well as the general Federal education policy — *Diné Baa-Hani*, a Navajo newspaper, says that "It is quite evident that the BIA still supports the idea of busing Navaho students 500 miles from home to an all white Morman town to receive an inferior education."

WHAT'S AN INDIAN? CHILDREN TELL

Martin Rosenhamer is a teacher in the Anoka-Hennepin District of Minnesota (Morris Bye Elementary School) asked students in his class (ranging from grade three to six, to write comments on Indians. He had given no instruction up to this point, so whatever the students wrote came from their own background, TV watching, other classes, parents, etc.

Their accounts are written here just as the students wrote them, spelling and all:

1. Indians use to fight cowboys. Sometimes they fight with war paint on. Indians fight cowboys a lots of times, even in the night. Indians live in Teepee's. Indians use arrows and spears for there wepons. Indians make there clothes and there Blankits. (Girl, Grade 4).

2. Indian are people like nateves. They fate soldgers. They sloterd genrol coster. I feel they did not have a rite to fit the sogers. They killed Buffolo to eat and make ther houses. (Boy, grade 4).

3, Indian lives on a trib, and talk diferent than us. indian are nice if you be nice to them. the indians go out in the forest and kell for ther food. the wepons they were mostly bose and arios. (Boy, grade 6).

4. Chipawa Indians – They mostly live in Northern Minnesota. They are pretty mean. (Boy, grade 4).

5. A hundred years ago they were bad, know there are some nice ones. They heurt lot of people in the world. Thousands of people were kild. They are different then us. Because they are a different color than us. The indians didn't know about Amiraca. (Girl, grade 4).

6. American Indians have many rain dances not like the chipqupawa. (Boy, grade 4).

7. The indians are human beings. The American Indians liked Amerieca, and they invented the arrowhead. (Boy, grade 4).

8. their Red. they build their own houses. they speak differnt, they lived in teepees they had atakeks with the settlers. (Girl, grade 3).

9. I think they are killers to americans. Indians wear war paint. Indians make wars with americans. (Boy, grade 3).

10. Indianswere nic to American. Sioux and Chawapre were in wars. The American trad to stop the Sioux and Chawaer from fiting. (Girl, grade 5.)

11. I think Indians are cool. It would be net to be a Indians. I wood make a bow and arrow. (Boy, grade 4.)

12. Indians use teepees. And they use totempoles. American Indians use fires. (Boy, grade 4).

13. Indians are people! Indians were and still are very peaceful. I must exagerate that indians are people. they aren't redcoat or redskins. (Boy, grade 4).

14. The Indians help the settlers grow corn, peanuts, sweet potatoes. (Girl, grade 4).

15. Amarcanes Indians are a difrent kiend of people. But not all Indians are bad over haff are necer then us. They have a good way of hunting to with the bow and arios and sperse. (Boy, grade 5).

16. There were red Indians and brown and some lived in teepees. The women were called squws and some of the men were called braves. The babys were called baboos. Some of the indians rose into battle and some were freindly. (Girl, grade 4).

17. The indians men wore strang clothe. The men were called braves. They used knifes. Indians were nadofs. (Girl, grade 4).

18. I think the Indians were very skillful. The Indians attacked the American many times. The Indians killed many animals. (Boy, grade 4).

19. Long long ago, when Indians lived they were one of our enemy. they had ther own God's ther teepee were made of wood and then animal skin. But now day's ther like as Long ago thay did not even have bed's. (Girl, grade 4).

20. I like the Indians they helped the settlers grow corn, sweet potatoes, peanuts, white potatoes. Without them we wouldn't be here. We would have no blankets or shoses. My Gandmover has 2 arreohads. (Girl, grade 4).

21. Some have red skin They fot in wars and they did not use guns they used bow arrws. They were dirty rotton pigs thats what. (Boy, grade 4).

22. I think that American Indians are the same as other indians. They made stone tools as other Indians. They used bow'narrows. Killed animal for food. (Girl, grade 4).

23. Indians would be like us if they wern't dark and they talk different. Sometimes there like savages. They like to carve todempoles. They go hunting for food. Some of them talk english They must like to ride horses. Some Indians carry a jug on their head with water in it. They make there blankets out of lather. (Girl, grade 6).

The comments first appeared in the newsletter of a group of educators combatting racism and improving schools. They are called Teachers for Change, 7720 Winnetka Heights Dr. Minneapolis, Minnesota 55427.

And for readers who have read what the kids have to say, your assignment is to write the following essay: "The moral of the story is. . . . ."

Cardinal resigns as Alberta leader

Edmonton, Alberta – Although the Federal Government continues to win confrontation after confrontation with Canada's native people, it seems to losing the struggle to win their respect and involvement in Indian affairs.

For instance, the sit-in at the Indian Affairs Regional Offices in Edmonton continues now close to 200 days. About a dozen Chipeweyan people wander from room to room in the plush chambers of the CN Tower, all but ignored by civil servants shuffling papers to and fro. At night, the Indians bed down on the floor.

For instance, Harold Cardinal has resigned as president of the 28,000 member Indian Association of Alberta because, he said, the animosity which Indian Affairs Minister Jean Chretien feels toward him is hurting the Indian people. The minister has had to abandon the claim that the Association had not accounted for several hundred thousand dollars of federal funds.

The Sit-In

Chief Ralph Blackman and his Cold Lake Reserve people continue to occupy the Indian Affairs offices. If a group of labor leaders were sitting in fede al offices for more than four months, the press would likely be interested. But Indians – well, no one seems to be much interested now that the novelty has worn off.

"We have no plans of moving out or sending our children back to school until we get what we want," Chief Blackman says. What they want is a school built on the reserve which will house students from kindergarten through grade 12. They point to the current 97% dropout rate as proof that such a school could do no worse than the present "integrated" schools in nearby communities.

But communications between the chief and Chretien are all but non-existant.

"I will not negotiate until you return your children to school," the minister has said. "I told them that – I won't change my policies," the minister snapped to reporters recently. "If they stay out, they stay out."

Support continues for the Indians from the Alberta Federation of Labor. A spokesman has said that they will continue to aid the sit-in as long as it continues.

The situation began last September when the Cold Lake community pulled 250 students out of school. When this failed to get much response from Ottawa, on October 28th, he moved his people into the offices on the 27th floor of the CN Tower. The number of sitters-in has ranged from 100 down to 20. Other reserves joined in the school boycott, bringing the number of absentees to close to a thousand – but still the government refused to negotiate.

In an attempt to split off the Indians from each other, however, eventually Chretien met with leaders from the Saddle Lake and Kehewin communities separately and did give those reserves some satisfaction.

Ian Watson, chairman of the Commons standing committee on Indian Affairs, says he would like to have hearings, "although not full-fledged hearings" on the Cold Lake reserve. However, the Federal Cabinet, of which Chretien is a member, must authorize the trip. Both Watson and Chretien are members of the Liberal Party.

In the best of liberal traditions, members of the Indian Affairs staff brought in Christmas dinner "with all the trimmings" to the Cold Lake people.

"We even got a Christmas card from Chretien, and we didn't expect that," Chief Blackman said. "We didn't send him one."

Some visitors have come to watch the Indians play checkers, put together jigsaw puzzles, watch TV, or listen to the radio. Mrs. Blackman says it has been difficult to explain to people why they are continuing with the sit-in:

"It's hard to do just by talking, but if they really want to know why we do this, let the people go to the reserve and see the conditions we're fighting against."

Sixty-five Indian Affairs employees work from the office. Letters to Chief Blackman and the Cold Lake people can be addressed simply 27th floor, CN Tower, c/o Indian Affairs, Edmonton, Alberta.

Harold Cardinal

"Our people have enough problems without being pun ished because of a leader they have at the provincial level." So saying, Harold Cardinal resigned as president of the Indian Association of Alberta. He was succeeded by first vice-president Clarence McHugh of the Blackfoot Reserve at Gleichen. McHugh is 64.

Cardinal has been an astute student of Indian Affairs from the days of Arthur Laing, Chretien's predecessor, when Cardinal was in Ottawa as president of the National Indian Youth Council.

"I don't know if Mr. Chretien's views are political, or if he really believes in his policy, but as far as I'm concerned, my views are diametrically opposed to any m who adheres to the policy of the Indian Affairs Depa ment," Cardinal said.

Because of the sit-ins and school boycotts, Cardinal and other Alberta Indians had journey to Ottawa last November to meet with the Commons Committee on Indian Affairs. Without warning, Chretien steered the attention of the committee away from the real issues, and charged that he had withheld funds from the Association because government auditors had not been able to account for $258,000 of the $320,000 allocated for two programs which the association had contracted to perform in lieu of departmental operation.

Unprepared for the accusation, Cardinal could only deny any wrong doing. A few days later when he returned to Ottawa with a copy of a Federal Audit Service report dated July, 1971, in which the total money was accounted for, the Commons Committee on Indian Affairs refused to hold another hearing so Cardinal could defend himself.

Cardinal had tried to step down from the presidency earlier in the year, but he was asked to stand for re-election and went into his fourth term by acclamation. He was 23 when in May, 1968, he left his studies at Carleton University in Ottawa to become involved in an economic development program at his home reserve Sucker Creek ("It's named for the fish, not the people," he says) near Lesser Slave Lake about 100 miles northwest of Edmonton. A month later he was elected president of the Association.

His book, *Unjust Society*, was an analysis of what had happened to the Indian people over the last century, and his reasons for condemning the current government policies, particularly those proposed by Chretien's White Paper on Indian Affairs. He also was a prominent author of the Association's counter-proposal to the White Paper, *Citizens Plus*. It proposed a style of Indian capitalism, asking that both government and private industry be enlisted to help Indians form viable economies for their reserves.

With Cardinal out of the way, and the back of the boycott broken, Chretien was in a more amiable mood. He said he would "loan" the $191,000 spent by the Association for its committments while they were waiting for the government to pay for its part of the contract.

John Ciaccia, assistant deputy minister of Indian Affairs, made it clear that the government would continue to cooperate as long as the natives behaved properly. "Whatever differences of opinion there might have been, all the people have agreed that they should sit down and do their yelling across the table, but avoid public confrontation," he announced.

As if to emphasize his point, he did not go to meet with the Cold Lake people sitting in at the Indian Affairs offices while he was in Edmonton.

Asked whether he felt Mr. Chretien should also resign, Mr. Cardinal refused to reply except to say that if the minister did step down, they could together set up a consulting firm. "He could be the expert on Indian Affairs, and I would become the expert on French Canada."

(Thanks to Rossi Cameron of the Edmonton Journal for the continuing in-depth coverage of the Alberta situation.)

Harold Cardinal

Native centres

Calgary, Alberta – Financial starvation is plaguing Canadian native friendship centres which could force many of them to close, says Andrew Bear Robe, who has just finished a study commissioned by the Secretary of State Department.

"The real tragedy is that the larger society does not know of the existence and importance of these agencies, and their role in maintaining harmony within the Canadian society," he says in the 460-page survey.

Mr. Bear Robe is from the Blackfoot reserve east of Calgary, and has been involved in friendship centres since 1963. He is critical of a government which spends $200 million a year on welfare for Canadian Indians, but will give only a meagre $300,000 for a valuable self-help program like the centres.

Services offered by most centres include counselling, court work, late-night emergency help, club and recreation activities, hospital and jail visits, emergency funds for travel and accommodation, used clothing, food for transients, and liaison work between the native people and the general society.

In Toronto, Roger O'Bonsawin, president of the National Association of Friendship Centres, says, "The staff at these centres can't really do any long-term planning when they don't even know if they are going to be there in two months."

There are now 35 friendship centres in Canada.

(Thanks to the Canadian Press)

"I' shorry, but Mr. Chretien is up to his neck in work on the Indian problem, at the moment!"

DOCTOR WANTS IMPROVED MENTAL HEALTH PROGRAM FOR CASUALTIES OF GOVERNMENT EDUCATION SYSTEM

Ottawa, Canada – Native children in the north are subjected to situations which cause extreme mental stress. But because the government will not change its policies, a northern health services officer is urging that better mental health care services be provided.

At the same time, says Dr. Brian Brett of Edmonton, potential psychiatric casualties should be weeded out from the white population before they move – or are sent – to the north.

Dr. Brett directs particular attention to criticisms of the practice of shifting young Eskimo children from their homes to residential schools at major population centers such as Inuvik. The children tend to become behavior problems, unhappy, dissatisfied, unadjusted, disobedient, complaining, disrespectful, and refractive to guidance.

Dr. Brett said, in an article in the December issue of the Canadian Journal of Public Health, "I believe that to a large extent, the educational policy of transplanting Eskimo children to residential schools militates strongly against effective primary prevention" of mental distress.

The children learn about and yearn for many of the good things of the white man's world their parents can not furnish for them. Native systems of values are supplanted by those of whites. The results include serious loss of identity and insecurity leading to feelings of inadequacy and inferiority.

But, because educational officials and politicans "are adamant in their stand for the residential school system," steps should be taken to guard against, or lessen, harmful effects, he said.

He suggested more time and emphasis be given to native value systems, and culture, to validate them in the eyes of Eskimos and whites alike. The white culture should be placed in proper perspective, he says.

As adults, the pattern becomes one of alcoholism, depressive states, behavioral problems, and suicides. Yet, the Northwest Territories Council recently approved $65,000 additions for liquor warehouses at Inuvik and Frobisher Bay. The government itself is the main liquor merchant.

Lawyer David Searle says that Government control of liquor is the lesser of two evils. He tells of native people drinking hair spray at Fort McPherson, Aqua Velva shaving lotion at Fort Resolution, and in mid-January, three Eskimos from the northern Quebec town of Fort Chimo died of methyl alcohol poisoning.

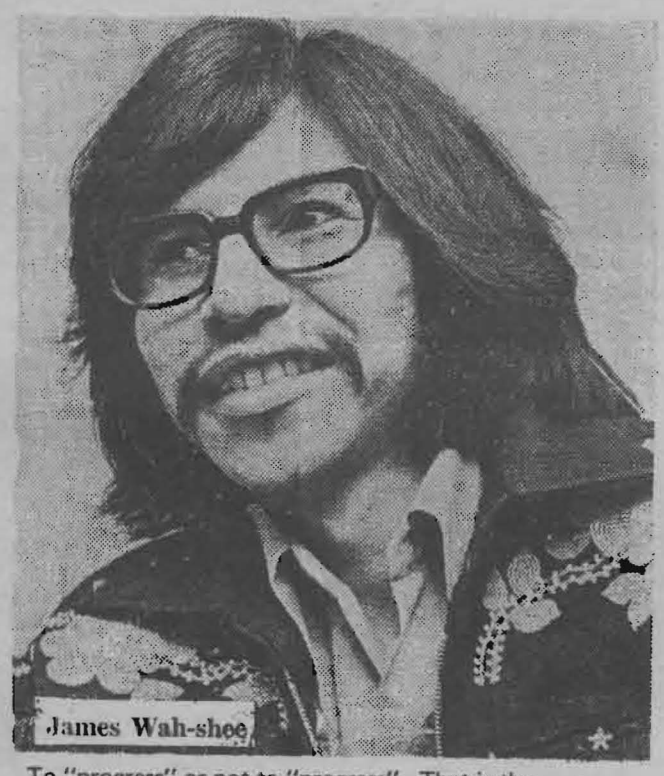
Bryan Pearson, another council member, points to Frobisher Bay, on the southern part of Baffin Island, with an Eskimo population of 1200, and 600 other residents. "I know of 31 souls that have perished because of liquor . . . in Frobisher Bay since the liquor store opened," Mr. Pearson said during the warehouse debate.

The government makes about $3 million in profits from liquor sales in the Territories each year. Yet Dr. Brett notes that there are virtually no mental health treatment facilities in many communities, nor are there psychologists, welfare or social workers.

Perhaps it would be simpler to return Eskimo children to their own people.

(Thanks to Toronto Globe and Mail *and Canadian Press for December 14, 1971, and January 19, 1972, respectively.)*

North development policy favoring oil over Eskimos,



James Wah-shee

To "progress" or not to "progress". That is the question. When it comes to the Canadian North, everyone has the answers. The Indian people who are the major population block and aboriginal owners, however, are wondering whether anyone beside themselves has the right to even ask the question, let alone answer it.

Canada signed treaties with the native people of the North West Territories in 1921 – and there are people alive now who remember the event.

"Their average age is about 83, and most of them remember very vividly," James WahShee, president of the Indian Brotherhood of the NWT, says. "Most of them can't recall exactly what conversation took place between treaty commissioner (H.A.) Conroy and the chiefs. What they do recall very clearly is that in some cases the chiefs wouldn't take treaty because they did not understand what the Government's intentions were."

The Brotherhood wants the treaties settled with the Federal Government. It says the land belongs to the Indian People of the Northwest Territories, and it wants royalties on the natural resources and pipelines.

Some provisions of the treaties have never been fulfilled by the Federal Government – such as the allotment of land or reserves for Indians. This has put the official and legal position of all the Indians in the NWT as squatters on their own land.

According to Mr. WahShee, "in some cases the Federal Government just gave out $5 (the treaty payment for an Indian for life) and the chiefs were suspicious, saying, 'why are you giving us this money' and 'nobody give us anything for nothing'." But the chiefs made it clear that land was not a part of the transaction. "It was a peace treaty, so that white people can come into the country with little or no conflict. . . It was a friendly agreement."

The person in the Federal Cabinet responsible for seeing that the honor of Canada in relation to the Indian people is upheld, the person who is trustee and protector of the Indians, is also one and the same person responsible for the development of the North. Even in terms of development, the minister must divide his interests, for he is responsible for national parks as well. And which comes first – demands for hydroelectric development, demands for a national park to preserve the land, or the rights and needs of the Indian owners of the land?

The conflicts of interest are too much for even as able a politician as Jean Chretian, who now holds the portfolio of Minister of Indian Affairs and Northern Development. As Peter Lesaux, assistant director of the National Parks Branch said, "Even a small-scale power development would be incompatible and inconsistent with what we believe to be the single use concept of park development. It would be like being a little bit pregnant."

When it comes to oil and natural gas, the minister is even in more of a bind. The government is 50% stockholder in Panarctic Corporation, a consortium of oil companies who are wanting to exploit the wealth of black gold. The government's share of investment was largely to reduce the costly risks for oil companies in drilling test wells – although the millions it put up for rich oil corporations far outshadowed any assistance given to native peoples to buy a piece of the economy.

Unlike the Alaskan situation where the native land claims were settled unilaterally by legislation, the Canadian government is not willing to admit that the native people have any rights to either the land or the oil, and so feel no compulsion to negotiate any settlement at all.

Officially, the Territories are governed by a Territorial Council. One member, Lyle Trimble, a former Royal Canadian Mounted Police Officer, says that what the Indians and Eskimos need the most is progress and development, not "bleeding-heart" ecologists. "They want to allow the noble redman to paddle his canoe without the noise and pollution of the kicker, to enjoy his air-conditioned teepee and stalk the wary game with bow and arrow, but only progress and development could benefit northern natives."

Trimble rips into both native organizations, and the federal government, accusing them of fostering a "spirit of division". While he admits there are differences between whites and native people, he says, "The problems of division are not because of race. The root of the problem is economics." This was leading to feelings of "hatred and violence".

Federally-appointed Commissioner Stuart Hodgson has called for a free choice for native people between working for a wage, and living off the land.

But he pointed out that working for a wage brought with it changes in life-style. "The fact that with wage employment comes the regular norms facing 95 per cent of all Canadians on daily or weekly work schedules." He said getting the native people to realize and accept this – the need for a set work schedule – is as hard as getting government and industry to hire Indians and Eskimos.

By delaying settlement of land claims for the native people, and at the same time allowing the development of parks, dams, pipelines and oil wells, more and more native people are having the question answered for them. It is either a job, or welfare. In both cases, the ability of the native people to negotiate a favorable settlement to their claims is limited. With those employed, there is little need to fight for the land. And for those on welfare, it is hard to fight the government that is providing your children with their daily bread, however insufficiently.

The conflict of interest is so bad that in February, an official of the Department itself charges that the government policies appear to favor the interests of oil companies, the economy of southern Canada, and foreign corporations at the expense of the welfare of Eskimos and the maintenance of the northern environment.

The charge is made by Dr. Peter Usher, a geographer with the Northern Science Research Group of the department's Northern Economic Development Branch. He calls for a complete moratorium on all oil and mineral development in areas used by native people until three key conditions are met.

These conditions are the recognition of the legitimate interest of native people in their own land and resources, full investigation in advance of all effects on the enfironment, and genuine negotiation rather than token consultation between native northerners and the spokesmen for government and industry.

Dr. Usher warns that northerners "cannot rely" on the Department of Indian Affairs and Northern Development to "act consistently in their best interests."

Implying that Chretien was given improper information, he nonetheless says that the Minister made false statements to the press in saying that in recent negotiations with the Native People of Banks Island, they were represented by a lawyer and a native organization, COPE (Committee for Original Peoples' Entitlement).

Discussing the role of senior departmental officials, the report states that "the screening of information and the weighting of viewpoints is neither accidental nor arbitrary. "

He cites the Banks Island situation of 1970, when representatives of Elf Oil Exploration, a French Company and Dominex Canada Ltd. of West Germany arrived on the island to begin exploration. The oilmen were not aware of the native trapping rights, and the Eskimos were equally uninformed that the entire territory of the island was covered by permits issued by the department for oil exploration.

In addition to the contradictions in his portfolio, Jean Chretien has created another contradiction. He continually gives assurances to the native people that they will play the biggest role in development, that they will profit the most, etc. etc. But as a French-Canadian opposed to separatism, he makes speeches in Quebec saying that the French should try to get in on the action.

"I tell them that if we succeed in developing the north, they will get a share of it. And I tell them 'you will be the laughing stock of the world if you separate today and we find a couple of Prudhoe Bays in the north!' It would be difficult then for French-Canadians to turn back and ask for a share of the wealth." He does comment that they might find some difficulties: "If English-Canadians go to Frobisher Bay or to Inuvik, they will have no trouble at all. The school system is made for them. But if you're a French-Canadian, you are going to have a hell of a time."

The Minister of Indian Affairs did not say what kind of a time the native people have in the same school system in which they are a majority. Obviously, the Minister wears many hats – and some of them don't quite fit.

"Make Eskimos consultants at $100 a day; professor

Ottawa, Canada -- Social scientists working in the North should go there with the intent of being useful to native peoples, not with the intent of playing God, a geographer told delegates to the Canadian Science Writers Association Seminar here January 13.

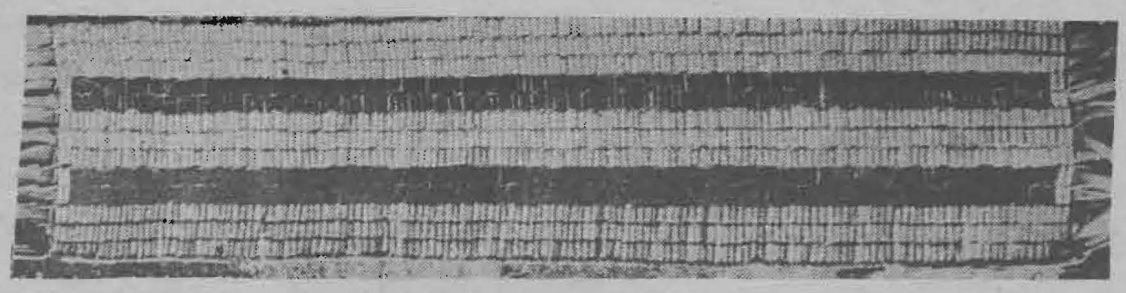
James Lotz, a professor at St. Francis Xavier University in Antigonish, Nova Scotia, said that social scientists sometimes believe they're "inherently morally superior" to native peoples.

He said scientists should try to predict probabilities rather than telling these people what to do. Scientists should say, "If you do this, that will probably happen." The scientists "have to do justice to the humanity of other people. There has to be a recognition of the native ability of people, an acceptance of the intuitive grasp of the world that non-scientific people have. They are a very valuable source of real knowledge; we must bring them in."

He said it might be worth while to abandon the normal chain by which information about native peoples is gained. Instead of going through experts and textbooks, why not "bring some of the Eskimos and Indians down to our schools to lecture? Why can't we short circuit the whole thing and pay them $100 a day as consultants?"

Mr. Lotz suggested that social scientists have a clear understanding of their own "hangups and prejudices" before going up North.

(Thanks to the Toronto Globe and Mail *for information.)*



This is a photograph of the Two-Row Wampum Belt. It symbolizes the agreement under which the Iroquois welcomed the white peoples to their lands. "We will not be like father and son, but like brothers. These two rows will symbolize vessels, travelling down the same river together. One will be for the Indian people, their laws, their customs, and the other for the white people and their laws and customs. We will each travel the river together, but in our own boat. And neither of us will try to steer the others vessel." The agreement has been kept by the Iroquois to this date.

The people whom the French called "Iroquois" and whom the British called "Six Nations" made many treaties with the British, French, and later, the U.S. Because they were obligated to support the British in the Revolutionary War, many of the Iroquois peoples were forced to leave the U.S. as a result of General Sullivan's devastation of the Six Nations villages under the direction of George Washington (see other box on this page).

After the British provided a replacement site for the Six Nations, it was promised that they would hold this land on the same footing as those they held previously, i.e., as a sovereign people.

In 1863, the present Council House was built in Ohsweken by the Iroquois Confederacy.

In 1924, Canada seized the symbols of office of the Iroquois Confederacy, ordered its government dissolved and refused to recognize its sovereignty.

In 1972, the charade continues. The Iroquois chiefs continue to meet in council, deliberating the best way to go about for future generations of Iroquois children. But if you write to Ottawa, you will get a letter from Indian Affairs telling you how foolish all this is, and that it is impossible to recognize the Confederacy. Instead, it recognizes a group that the Confederate chiefs call "puppets" – the Six Nations Band Council, elected under provisions of the Federal Indian Act.

In answer to the Government's policy on the Confederacy, Secretary to the Council at Six Nations Reserve, Lawrence Nanticoke, has prepared a detailed reply, which is summarized here

"The Iroquois Confederacy is a minority."

Supporters are people of the Longouse and from Christian denominations as well. In the December, 1971, elections for the Six Nations (Grand River Area) Band Council, approximately 3,000 people were eligible to vote: only 735 actually voted. Besides, even if only four or five of the Iroquois Confederacy were left, our people are from real nations, and we would still be entitled to our inalienable right to our Nationhood.

"The Six Nations became British subjects and Canadian citizens."

We challenge the Canadian Government to show proof of Iroquois surrender of our citizenship.

"The Indians who adhere to the Confederacy at the same time take advantage of many of the programs and services of the Department."

No service offered by the Department requires a statement of allegience to Canada. Further, the government sends foreign aid to under-developed countries, yet does not call the recipients "Canadians".

"It is impossible to have a nation within a nation."

The concept is a well-accepted one in legal circles, and is a fact in certain Indian Nations in the U.S. Also, San Marino is located in Italy, as one other example.

"Our nation is Canada, and the Indian people of Canada are Canadians... You live here, you are Canadians."

Jean Chretien

We do not consider the Minister of Indian Affairs as being the mentor in decisions as to who is sovereign and who is not. For him to do so is an intolerable affront to our honor, justice, and human dignity.

MOHAWK LAND AGAIN THREATENED BY HIGHWAY CONSTRUCTION IN QUEBEC

Mohawk Nation at Caughnawaga – A delegation of leaders of the Mohawk Council, People of the Longhouse, have warned the Canadian Government that violence might erupt if the Province of Quebec goes ahead with its proposed six-lane highway through the Caughnawaga reserve.

The delegation included peace chiefs, who said, "We cannot subscribe to violence, but we submit that we will be unable to restrain our younger people in the face of these aggressions being planned against the people of Caughnawaga."

They were in Ottawa February 15th, and left their letters of protest with Justice Minister Otto Lang and Solicitor-General Jean-Pierre Goyer.

Reiterating the warning of the Mohawk Council, elected band council chief Ron Kirby said his council will settle for nothing less than complete re-routing. About 250 band members met last November and unanimously rejected the government's plan and vowed to "break out the guns and ammunition" if the highway people persisted.

Roads Minister Bernard Pinard told the Montreal Star *that "not one shovel of earth" would be moved on the reservation until all parties are satisfied. But he declined to indicate whether Quebec had abandoned the plan.*

TRADITIONALLY–MARRIED INDIANS HARASSED BY OTTAWA OFFICIALS ; LEGAL HELP, SUPPORT SOUGHT

Ottawa, Canada – One of the subtle ways the Canadian government puts down the traditional Indian peoples is in its refusal to recognize the validity of marriages performed according to Indian custom.

This may mean a denial of rights on the reservation to the wife and children, encouragement by the Indian agent to see a justice of the peace "to make it legal", having your children referred to by the wife's maiden name, etc. etc.

In an effort to have Indian weddings validated by the government, this newspaper corresponded with H.H. Chapman, who as "registrar" is entrusted with the responsibility of determining who is an Indian and who is not within the meaning of the Indian act.

In his reply, he agreed that if the marriages were considered valid in the state or province in which they are performed, he too would consider them valid. At Akwesasne, the Long House where ceremonials are held is in New York State, and with prodding from Joseph Reilly, chairman of the New York State Assembly Subcommittee on Indian Affairs, State Attorney General Louis J. Lefkowitz gave an affirmative ruling.

Lefkowitz said all marriages between Indians were legal if performed before April 9, 1957, and were also legal after that date with proof such as a marriage license, tribal records, or affidavits by witnesses. He added, however, that there would be "serious doubt" as to the validity of a tribal marriage between an Indian and a non-Indian, since the laws were enacted to regulate the affairs of Indians or persons of particular religious persuasions."

That was not sufficient for Chapman, however, for he says the question is raised as to who is an Indian in the United States. He now says that unless there is evidence that the marriages have been recorded by the New York State Department of Health, it could not be recognized by his membership division.

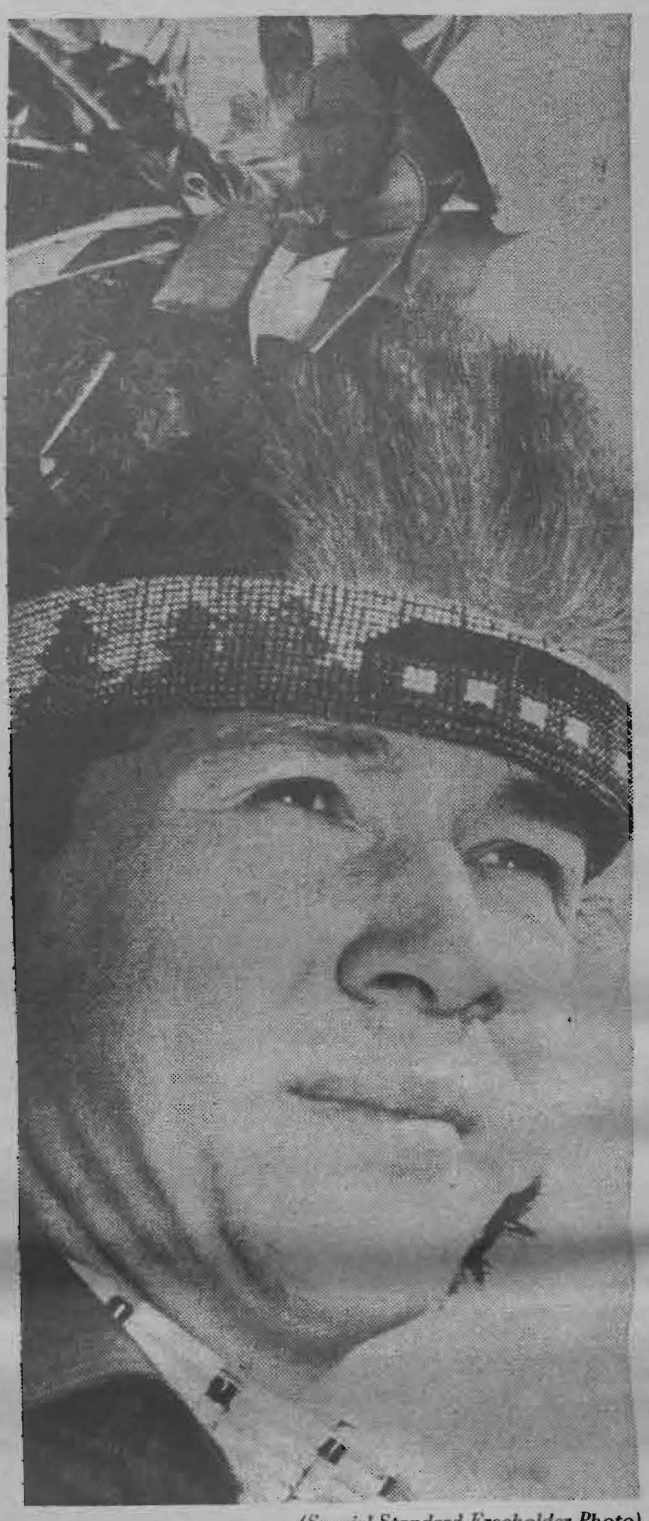
Longhouse people believe that the ceremony itself is sufficient to be recognized by the government when it has been certified by Indian religious officials. It is insulting, they believe, to have to have it registered with the state of New York in order to be considered "legal" particularly when there is no legal basis for the Department making that demand.

The case currently being pursued involves a Mohawk couple who have been married over ten years now and have three children.

Assistance is needed from interested parties – lawyers who can help file legal action, people who will ask their members of parliament fo investigate, and demands from church officials and others who believe in religious freedom for the Minister of Indian Affairs to justify the Department's unwritten law posing this form of discrimination.

Group seeks return of artifacts

Indians threaten raid on RCMP



(Special Standard-Freeholder Photo)

Mike Mitchell . . . Akwesasne Mohawk seeking return of Iroquois wampum seized by police.

Ottawa, Canada – In 1924, Indian Affairs Supt. Col. Morgan, accompanied by squads of Royal Canadian Mounted Police Officers, raided the council house of the Six Nations Confederacy at Brantford, Ontario, seizing records, wampum belts, and other official symbols. At the time, the seizure was sensationally reported in Canada's newspapers.

In 1972, the RCMP headquarters here says that it has no record of the incident, and says it has no knowledge of the belts, nor of their present whereabouts.

The whole matter was brought to light again on Feb. 6 when Mike Mitchell, a Mohawk from Akwesasne, told the Ontario Native League for Youth annual meeting in Sudbury, Ontario, that he and others would raid RCMP headquarters to reclaim the belts. Mitchell is associate producer of the Indian Training Crew at the National Film Board of Canada.

"Today I hear Government officials saying that the Indian has a rich culture and he should be trying to preserve it," he said. He pointed out the difficulties of doing this when many of the sacred artifacts are held by the RCMP – or whoever it turned the belts over to – and the Museum of Man, Ottawa's equivalent of the Smithsonian Institution.

The headlines that followed were somewhat sensational and the RCMP jumped to defend itself. Cpl. LaRose was sent from the Long Sault detachment to investigate Mitchell's allegations, implying that he had better be ready to back up what he said. Mitchell was told that the only way the RCMP would look into the matter was if he would file a formal complaint. And when he appeared in Ottawa with a delegation of chiefs, the press were not allowed to come into the electrically-controlled door guarding the RCMP's A Division.

(Thanks to Rudy Plateil of the Toronto ***Globe and Mail*** *and Jim Barnett of the Brantford, Ontario, Expositor for info)*

CHRETIEN KEEPS SILENT ON INDIAN CRITICISM

Ottawa, Canada — A battle between Government departments over responsibility for Indian and Eskimo cultural centres has ended in a setback for the native peoples of Canada, the National Indian Brotherhood has charged in an angry statement.

The power struggle, involving a budget of $10 million a year for the next four years, has held up the go-ahead for five months on a program of educational and cultural centres. But the Treasury Board has decided that Indian Affairs will control 80% of the money, and the Secretary of State Department only 20%.

Indians generally regard the Secretary of the State Department as being staffed by young, unorthodox officials who are committed to the belief that Indians or Eskimos themselves should be making the decisions about the spending of money allocated to them. They have provided Indian organizations with "core funds" which must be accounted for, but in which the organizations have a free hand in spending.

In contrast, funds received from Indian Affairs are allocated to particular programs. Native organizations are required to show that they spend the money on the program for which it was earmarked, even though developments indicate that it could be put to some better use.

Indian Affairs also has not given much backing to the concept of Indian-operated cultural and educational centres. Although as recently as last July, the Federal Cabinet announced that government policy would support such centers, and "that since the Indian Association of Albert, in March, 1970, was the first to present a proposal for a cultural educational centre, the 'pilot state' of the proposal be the first to be considered for approval."

Since then, however, the Indian Affairs Department has discussed with several community colleges on the prairies the possibility of establishing Indian cultural centers as satellites to the colleges.

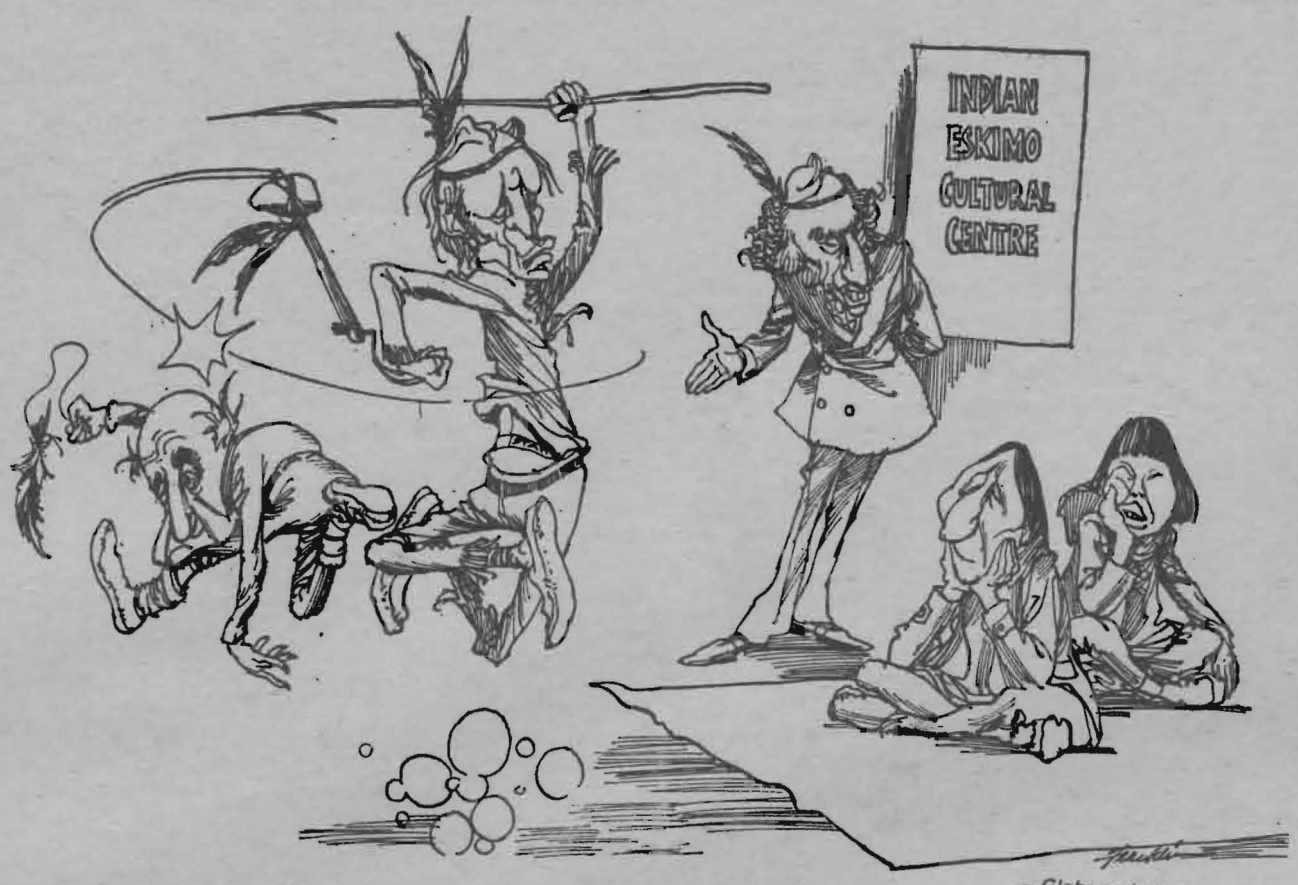
The NIB charges that the $42 million now will be wasted on "assimilation-oriented, adult education programs." It also predicted the department would dispense "infrequently insignificant amounts of money on useless projects acceptable to their policies."

The conflict between the two departments is seen by political observers as evidence that the government does not have an Indian policy. Officials in the secretary of state department are saying that surely the time has come for the government to come up with a policy, based on the multitude of criticisms which have been made by the Indians over the past three years, and such positive counterproposals as that put forward by the Manitoba and Alberta Indian associations.

It is not enough, secretary of state officials say, that the Indians' lack of organization and failure to produce an over-all plan is the blame. Enough experience should have been gained in these interchanges for the government to produce a new Indian policy which might have a chance of winning approval of Canada's native people.

With the NIB calling for a "re-evaluation of Mr. Chretien's position and portfolio", the minister himself was making "absolutely no comment."

(Thanks to the Canadian Press for its dispatch of January 13, to Stanley McDowell of Toronto's Globe and Mail, to John R. Walker of Southam News Service for information.)



— *Globe and Mail, Toronto*

Authentic Ottawa folk dance.

EDITORIAL COMMENT

Any reasonable person, knowing only the vare facts, would assume that money for Indian affairs would go through a department called Indian Affairs. Indians, from long experience of being managed by a white bureaucracy, know better.

Under regulations and legislation framed by itself, the department headed by Mr. Chretien takes responsibility only for treaty Indians living on reserves. There are perhaps 500,000 people in Canada who are recognizably Indians. By legal definition, however, only 237,000 of them have status with the Department. Of this reduced total, only about 161,000 live on reserves.

There are more than 300,000 people who look like Indians, think like Indians, and have all the special problems of Indians, about whom Mr. Chretien's Department does not care. . . It is understandable, therefore, that the National Indian Brotherhood has reacted with dismay and anger to the government's decision (to provide funds for cultural centers primarily to the Indian Affairs Department.)

The victory of the Indian Affairs officials in the backstage feud between departments has to be viewed as a defeat for the Indians.

— Kitchener-Waterloo (Ont.) *Record*

Ottawa told to use powers

Ottawa, Canada — Harold Daniels, vice-president of the Alberta Metis Association, and Tony Belcourt, president of the Native Council of Canada, had worked on a brief to bring about a new era of justice in Canada's legal system for Indian and Metis peoples.

But when they presented it to Justice Minister John Turner and Solicitor General Jean-Pierre Goyer, the reception they received was termed "another example of an inhumane, insensitive, and arrogant Government." It was just such receptions that could force Indians into acts of violence "as the only way they could get the attention they deserve," Tony Belcourt told reporters.

Their brief claimed discrimination started at the moment of arrest, and continued on to the parole system. They sought financial aid to hire court workers to advise Indians of their rights. Money was also needed for halfway houses to assist Indians living off reserves, and to help parolees. Indian-operated alcohol treatment centers should also be funded by Ottawa, the brief said.

As a first step, the brief said, Judge George Collins of Sudbury, who referred to "stupid Indians of which we have many" in sentencing a native, should be removed from the bench. Mr. Turner was asked to review the appointments of all federal judges and magistrates "in terms of their ability to deal with native people without the ingrained prejudice and discrimination that typifies the white establishment of this country."

Solicitor General Goyer was asked to place native people on the National Parole Board "if for no other reason than native people constitute a majority of the inmates who are in your institutions."

"We charge the RCMP and the civic police forces in this country with a discrimination that is focused on native people as opposed to all other Canadians," the brief said.

"It is our experience that the RCMP are not our friends (as they may be to white people) but are rather a brutal, uncaring, inefficient machine to suppress the native people of this country," the brief said.

The report says that Indian prisoners were not allowed to get in touch with their native organizations. They were targets for acts of brutality in the prisons, and found it most difficult to get "day parole" or regular parole.

But apparently the ministers were non-committal in the eyes of the native leaders. As Harry Daniels put it, promises "don't mean a damn thing." The last thing needed is sympathy and promises to "look into" already well-documented grievances.

The RCMP was under fire by Indians in other parts of the country, as well. On January 14, Henry WhiteCow was found dead in RCMP cells in Alberta. The 24-year-old man was from the Peigan Reserve, and cause of death was not determined. In British Columbia, it was the Fred Quilt case (see page two) that had the native people upset. The RCMP museum in Regina had been accused of having racist displays. And the recruiting campaign to get more Indians on the federal police force was markedly unsuccessful. It was not a good winter for the Mounties as far as Indians were concerned.

— *The Saskatchewan Indian*

WANTED
WANTED
LOST 1 POLICE CAR
INDIAN PEOPLE REQUEST OWN POLICE FORCE
IMAGINE, THOSE INDIANS WANTING THEIR OWN POLICE FORCE. CAN'T THEY SEE WHAT A GOOD JOB WE'RE DOING IN PREVENTING CRIME? JUST LOOK AT OUR JAILS, THERE FULL OF INDIAN PEOPLE WE'VE ARRESTED. NEXT THING THEY'LL WANT IS THEIR OWN ATTORNEY GENERAL.
Willard Ahenakew '71

TURN OFF THE LIGHTS:
(in the silence of your darkened home
you can hear a
thousand rivers whispering their thanks.)

– The Rag

James Bay Sellout

by Ken Hansen

When Paul Baich was canoeing in Lake Ossokmanuan in Labrador, he came across this scene at Twin Falls, where the dam had raised the water level a few feet and destroyed the entire shoreline.

Indians in Northern Quebec will have this as a familiar sight soon unless they and environmentalists can halt the flooding of their rivers and lakes and a land area larger than the state of Indiana, or of Maine, or as big as Connecticut, Delaware, New Hampshire, New Jersey and Rhode Island combined.

A hydro-electric development scheme to provide electricity for the northeastern United States and to boost a sagging Quebec economy could have alarming consequences for the Indian residents of the affected area. That is the main finding of a federal-provincial task force on the ecological impact of the project.

Although the report has not been published – and may never be – Boyce Richardson, associate editor of the Montreal *Star* dug out details which were published in his paper on January 15, 1972.

Until recently, Quebec's government has bally-hooed the project and said it intended to proceed with independent financing. However, the estimated $10 billion involved has been slow to materialize, and now Quebec is asking the Federal government to participate "in this important project."

What this may mean to the many Indians opposing the project is not clear. It was the Federal government who turned thousands of square miles of land belonging to the Cree people over to Quebec in 1912 – on the condition that the Quebec government would negotiate the treaties with the Cree Nation. However, it did not do so, and the Federal government has not reminded Quebec of its responsibilities.

Dams built in the low, muskeg land will flood 5,100 square miles, raising lake levels by 17 to 20 feet, with seasonal variations of between 15 and 25 feet.

The ecological report says that undesirable species of fish would increase, desirable species would decrease, the effect on migratory birds could be considerable, the habitat of the big mammals like moose and caribou would be reduced, all factors having serious effects on the survival factor of the Indian people. However, the report tends to minimize these factors, since the species themselves will not be threatened in their total Canadian populations.

But Pierre Nadeau, president of the James Bay Development, is actually selling the project to such groups as the Montreal District Chamber of Commerce with the pitch that "The inhabitants of the area will be the first to benefit from its development." Every effort will be made to minimize any adverse effects on people and wildlife.

Already, $60 million worth of contracts have been awarded, mainly for the construction of roads to link the region with the south.

"We will open up this area for those to whom it would otherwise remain inaccessible. It will provide an opportunity to visit and appreciate this exceptional wilderness," Nadeau says. Painting a picture of a land of milk and honey, he asserts that the hydro development is "the chance of a lifetime" for Quebecers.

A number of Quebec people are more worried about "the risk to life" than "the chance of a lifetime." On the weekend of January 16, Citizens for Social Responsibility in Science, the Quebec Wildlife Federation, the Society to Overcome Pollution (STOP), Societe pour Vaincre la Pollution, the Sierra Club, and the Voice of Women met at McGill University to discuss the ecological, energy, legal, political, economic and social aspects of the project.

Expressing concern for the future of the native peoples, they declared that the project was politically motivated, "rather than by the real needs of Quebec in the future." It was suggested that studies now being made – after plans for the project had been announced – would have built into them a strong incentive to justify the political decision.

The meeting called for a thorough and independent public investigation of the entire scheme. It was deplored that the project was going ahead despite "incredible gaps in scientific knowledge of the area." It was decided that an attempt would be made to mobilize the scientific community in Quebec to spearhead the kind of independent studies needed if informed public opinion is to have any say in the way the project is to be carried out. They urged that the project be halted, and that no further investment be made.

Conservative member of Parliament Gerald Baldwin has called for a "definitive statement of government policy" from the Indian Affairs Department. The federal government has responsibilities, he said. He also revealed that the Department of Transport, which has authority over all navigable rivers, had not yet even been contacted by Quebec.

Not only is it expected that most of the power will be used by American consumers, but even in Quebec, the U.S. ownership of the province is so great that it may take strong reactions from the American side of the border to help the Cree people of the north. At a forum at McGill University recently, sociologist Pierre Jauvin outlined what U.S. corporations own in Quebec:

- *80% of the mining industry*
- *75% of the wood industry*
- *100% of the petroleum industry*
- *97% of the automobile industry*
- *90% of the rubber industry*
- *85% of the non-ferrous metal industry*
- *79% of the transport industry*
- *77% of the chemical industry*
- *72% of the precision instruments industry*
- *75% of the natural gas industry*
- *70% of the electrical apparatus industry*
- *68% of the tobacco industry*
- *65% of machinery manufacturing*
- *61% of the insurance companies*
- *51% of the department stores*

Political opponents charge that the James Bay plan is already scandalous with patronage – the giving of contracts to extend political influence. Parti Quebecois leader Rene Levesque notes too that even the early road contracts have been given to a U.S. company, rather than a Quebec firm.

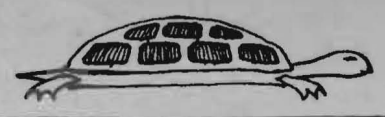
Nadeau is also using the fears surrounding nuclear power plants to further the program to flood out the Indians. He told members of the electrical industry that while there were "some ecological problems" with the hydroelectric development, they were fewer than the potential dangers involved in building nuclear power plants near cities.

Minimizing the problems for the Cree people, and not mentioning that they still held legal rights to the land, Nadeau said the Cree will be given "full protection, and a chance to better their conditions whether they choose to continue their traditional way of life, or be integrated in the new industrial development." He says that preliminary studies show that the number of Indians who will have to be relocated during the project is "relatively small".

But, frightened by threats of this unknown disaster, Crees are already leaving their homes along rivers earmarked for hydro development.

David Diamond of Matagami said that his people had little comprehension of how the power project would affect their life styles. "There is a great deal of apprehension," he said. "There are vague notions that something dreadful is going to happen, that great floods will come and engulf their homes and even the trees." And Diamond says they haven't even heard yet about the possibility of severe weather changes and earthquakes that some ecologists warn about.

(Thanks to Boyce Richardson and Norman Pascoe of the Montreal Star of January 15 1nd 19, 1972, and to Liberation News Service for this information.)



.... SO OLD CROW PEOPLE DEFEND THEIR OWN LAND CLAIMS LEGALLY

Ottawa, Canada – Through a rarely-used parliamentary device, the Old Crow Indians of the Yukon claimed as their own some 66,000 square miles of the territory.

Their petition of claim, signed by chief Charlie Abel and band councillors, was handed to the clerk of the Commons by Erik Nielsen, a Progressive Conservative member of Parliament, on February 29th.

Nielsen, a keen student of parliamentary procedure, said the government has only three courses to follow: it can acknowledge the claim, call the chief and the council to the Commons to uphold it, or send it to a committee.

The Whitehorse lawyer said the Indians filed the claim because of recent statements from several cabinet ministers that pipeline studies now going on in the Canadian North will determine not whether they will be built, but how they will be built.

One of the proposed routes goes through the so-called Old Crow flats, part of the land claimed in the petition.

Nielsen said the petition should make the government realize that it must settle land claims in the North before going ahead with pipelines. He added that he agreed with the claim put forward by the Old Crow community.

The Indians dispute federal government claims on the lands which are at the junction of the Old Crow and Porcupine Rivers west of the Richardson mountains. They claim that when Canada acquired the Yukon under the Ruperts Land Act of 1868, their land was not defined as part of Canada.

Prime Minister Trudeau once said that his government does not recognize the concept of aboriginal right.

(Thanks to the Canadian Press for this article.)

COMMISSION HELD POWERLESS TO HALT RACIST TELEVISION BROADCASTS

Toronto, Ontario – A Federal Court judge has ruled that the Canadian Radio-Television Commission is virtually powerless to prevent TV networks and stations from airing programs that are racist, in poor taste, "or offensive to a substantial number of viewers."

Mr. Justice Allison Walsh made the comment in a 29-page judgment in which he dismissed a bid by four Indian organizations for a court order that would have forced the CRTC to hold a public inquiry into the CTV network's airing of a program entitled *The Taming of The Canadian West.*

However, the judge noted that the Indian groups "may well have a legitimate grievance – although I am not so deciding – for which the law as presently constituted appears to provide no adequate redress."

The action was launched by the National Indian Brotherhood, the Indian-Eskimo Association of Canada, the Union of Ontario Indians, and the Canadian Indian Centre of Toronto. They said that the program is "blatantly racist, historically inaccurate, and slanderous to the Indian race and culture," in its version of the settling of the Canadian west prior to the turn of the century.

(Thanks to Dennis Bell of the Canadian Press)

'INDIAN AFFAIRS' BECOMES 'HUMAN AFFAIRS' IN SASKATCHEWAN

Regina, Saskatchewan – The four-year-old provincial Indian and Metis Department will be phased out this spring and will be replaced by a human resources agency which will perform some of the same services for all disadvantaged people.

The New Democratic Party election campaign said it would either drastically revamp or dismantle the department, set up by the former Liberal government in 1968. The Federal Government rejected a proposal that it should also have a Department of Human Affairs to replace its Indian operations in 1965.

INDIAN SENATOR APPOINTED

GUY WILLIAMS

Ottawa, Canada – An Indian leader has been appointed to the Canadian Senate by Prime Minister Pierre Trudeau. He is Guy Williams, 64, president of the Native Brotherhood of British Columbia.

Mr. Williams, born in Kitimat, B.C., has been president for the last 12 years, of the Brotherhood, one of the oldest Indian organizations in Canada. One of its major functions is to represent Indians in the West Coast fishery. He himself is a fisherman.

He is the only Indian in the Senate. James Gladstone was the first Indian to be appointed, but he died last autumn.

(Thanks to the Canadian Press, December 10, 1971)

Jeremiah Sainaswap, 74, signed both the 1929 treaty and the 1972 new agreement. He hopes he will see this one fulfilled.

N. Ontario Indians Rap Federal Gov't.

Toronto, Ontario – The Union of Ontario Indians accused the Federal Government in mid-January of forcing the provincial government to abandon a deal to give a group of Northern Ontario Indians title to 340 square miles for creation of eight new reserves.

The comments of Union President Fred Plain followed the decision of the Big Trout Lake Band Council, representing 2,000 Indians in eight scattered remote communities, to accept title to 126 square miles after two days of negotiations among Indian Affairs officials, the union, band councillors, and provincial representatives.

Plain said that the band had reached tentative agreement for a larger area with the Ontario government, but federal officials said the province could not meddle in Indian Affairs.

The issue dates back to 1929, when the Big Trout Band, an Ojibwa (Chippewa) group signed an adhesion to Treaty number 9 which covers Indians living in the James Bay area. But now the decision made in Toronto's Lord Simcoe Hotel, hundreds of miles away from the area, will be binding.

In 1929, the agreement was one square mile of land for every family of five. In 1929, that would be 126 square miles – what the Indians have now received. However, in the meantime the population has grown, and there would be a need for 402 square miles today.

Plain contends since the 1929 reserves were never created, the treaty does not exist legally, and a new arrangement must be negotiated.

A referendum will be held in the eight Indian settlements in June, and reserve boundaries will be set at that time. It is not known what might happen if the Indian people refuse the settlement.

(Thanks to the Canadian Press for January 13 dispatch, the Toronto Globe and Mail, and The Toronto Star. Photo by Doug Griffin of the Toronto Star.)

INDIANS IN NOVA SCOTIA SENSE VICTORY IN PROVING TAX EXEMPTION

Halifax, Nova Scotia – After a long and tough campaign, Nova Scotia reserve Indians feel they are within sight of the first victory in their tax war with the provincial tax commission.

Finance Minister Peter Nicholson and Tax Commissioner D.K. Curry have agreed to meet members of the Union of Nova Scotia Indians to "work out practical ways of monitoring tax exemption" for the 4500 Indians in the province.

Since last March, when a brief was presented to Premier Gerald Regan by the Union, Indians have been refusing to pay sales and other provincial taxes. The Commission countered by sending demand notices for the tax to store owners and individuals, threatening them in some cases with action by the Royal Canadian Mounted Police in the event of default.

Flu probe shows more aid needed for Cree reserve

Sandy Lake, Ontario – A coroner's jury which investigated the death of an Indian woman who died during an influenza epidemic has called for substantial improvements in medical services for Indians here. The findings were made February 25.

Edna Linklater of North Spirit Lake died of acute bronchial pneumonia December 24, 1971. The six-week epidemic also took the lives of two other Indians.

Coroner Dr. Robinson refused to permit the inquest to go into an investigation of the federal government's health services. The Dryden physician said he would uphold Crown Attorney Ted Burton's objection to this procedure because "I don't think it has any direct bearing on this case."

The jury was composed of four Indians and one non-Indian, and proceedings were conducted in both Cree and English, an arrangement which had been called for by the Union of Ontario Indians. It was also the first inquest held at Sandy Lake, which is accessible only by air and water. Outsiders, including newsmen, police officers, representatives of the Union of Ontario Indians, were billeted in homes.

The jury made five recommendations:

– 1. Medical authorities should give sincere considerations to requests for home visits because many persons in remote communities don't know how to describe symptoms properly.

– 2. All personnel performing medical duties in remote settlements should receive nurses' aide training.

– 3. Medical personnel in remote communities should have authority to order ill persons flown out for treatment rather than having to wait for approval from senior health officials.

– 4. Additional nurses should be stationed in each isolated community with a public health nurse assigned to Sandy Lake's two satellite communities for one week a month.

– 5. A federal practitioner should be permanently stationed in Sandy Lake to care for the 1500 members of the band. At present there is no doctor closer than 200 miles from the reserve.

Although more than 1000 of the 1500 residents were ill during the epidemic, there was no visit by a doctor from the time of the outbreak on December 15 until Christmas Day.

After the coroner's jury finding, the Union of Ontario Indians issued a press statement, but when Roger Jay, the Union's communication officer attempted to deliver the statement to the Parliamentary Press Gallery, he was stopped by Commons guards.

Chief of the Protective Service L.G. Syms ruled that the statements would be too inflamatory to be allowed in the building, although had they been delivered by mail, there would have been no problems.

According to Canadian Press reporters, the statement consisted of a review of the inquest report, and an accusation – in the name of Union president Fred Plain – that federal heal programs "aren't reaching the poor and impoverished in Northern Ontario Indian reserves."

A union spokesman said a nurse at the Sandy Lake reserve took her telephone off the hook during the New Year's weekend because she was being barraged with calls from sick Indians . The union claims that hospital officials failed to notify the local coroner of the deaths as required by law.

"Staff members from the Union recently returned from the Red Lake area and they describe the health situation there as horrendous," said the spokesman.

As if to echo the Northern Ontario feeling, Russell Smith of the Wechehin Centre for Alcohol and Drug Education at Hobbema Reserve told a conference of family physicians at Banff that Indian health services are "totally inadequate." He urged more communication between native groups and the medical profession.

He said that native people dislike the "appearance of disregard" shown for the Indians. The attitude, "He's only an Indian" shows through too often, he felt.

His center at Hobbema is dealing specifically with the number one Indian health problem: alcohol and drugs. In Hobbema, with a population of about 3,400, one person out of 250 dies each year as a direct result of drug use (including alcohol). Of these deaths, one in six is a suicide. This places the suicide rate at about 15 times higher than the general Canadian rate.

(Thanks to the Toronto Globe and Mail *and the Canadian Press for information.)*

SOTA EYA YE YAPI

The official paper of the Sisseton-Wahpeton Sioux Tribe. Box 241, Sisseton, South Dakota.

These past few years it's been a very 'in' thing to talk about how you're going back to the reservation when you finish school. Many will go, but few will stay. They'll return to the city in two or three years, disillusioned. It is easy to talk about Indian unity, Indian power, the strength of the land, Indian input, but it's hard to put these ideas to work on a reservation where the main thing people want is something to eat.

The first thing that hits you when you go home – after you realize that you live there now and you're not leaving in a few weeks – is that your college degrees don't give you the prestige on the reservation that you assumed they would. BIA people and some councilmen may be impressed, your own family may be proud, but people couldn't care less. You've been away for a long time and they study you for a while.

Some try to prove themselves one of the people by drinking around a lot, saying, see, I'm still one of you, but the people trying to make up their mind about you wonder – because we don't need more drunken Indians on the reservation, we have enough. Some miss their group at school, heads especially try to set up a copy of this little group on the reservation. They find they have to include whites, young VISTA's, or public health people, there not being enough heads around the reservation that are past high school age. And the people hear the rumors. Some go into a frenzy of activity to prove themselves, they get involved in everything, but still miss the point because they don't really care about the people – they care about getting the job done, American style.

Traditionally-educated Indians [white-man's traditions – ed.] have had a difficult time working on their own reservations. When you get out of school you know so much and have so many solutions to reservation problems that you want to get things done and methods changed.

But you've been away a long time, and some things have already changed. So you start with the problems where they are now, not when you left. You spend a long time finding this out, maybe even talking to council members you joked about for years. You respect them for they know more about the situation than you. And you thought you knew everything.

If you want to get something done, you either have to work thru the system, or change the system. You talked about tribal government and structure, but when you're there you see that what actually gets done and the way it gets done has little to do with your Tribal Constitution and by-laws. A master's degree has nothing to do with leadership on the reservation, and you want to be a leader. You've forgotten how to work with your own people.

You miss the exciting 'discussions about what it means to be an Indian, Pan-Tribalism and Unity thru the Indian religion. The people on the reservation accept being Indian and they see no reason to wonder about what that means – they know what it means. They know people from other tribes, and you discover that the road to Pan Tribalism is a quiet, soft, steady one, not one filled with a loud, third-world type rhetoric. Religion is not something to talk about lightly on the reservation; somethings you do not even talk about in daylight, and you can't just go up to a medicine man and expect him to tell you things because you "are sincerely interested in the Indian religion."

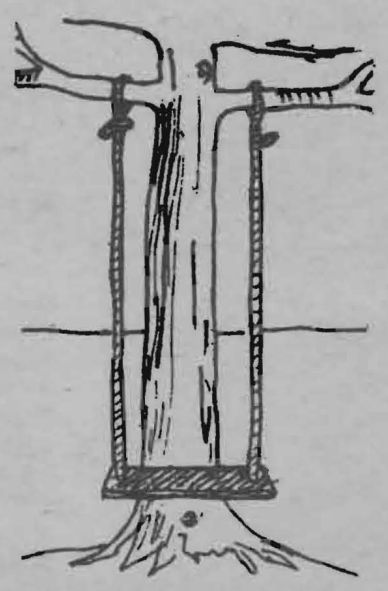
You find yourself being as paternal as the BIA superintendent, and maybe more patronizing. It's hard to realize that these people are the ones you've spoken of for so long as "my people." When you finally realize that they don't belong to you, but that you belong to your tribe then you're really on your way back. Then you can find what your spot is in the circle of your tribal world. And just maybe, you'll be an Indian again.

INDIAN VOICE

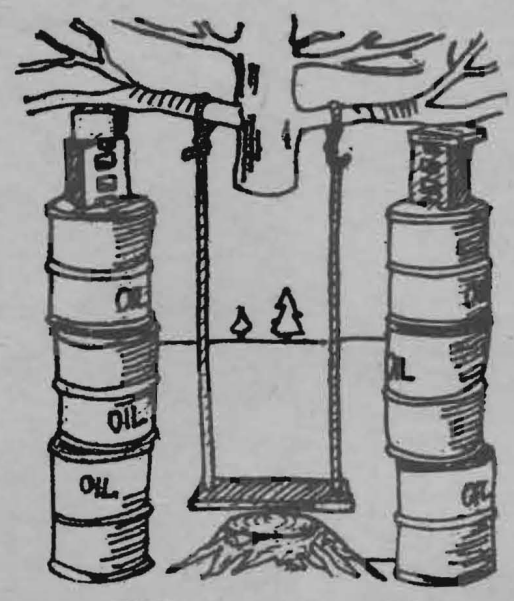
POBox 2033, Santa Clara, California

This monthly magazine has an annual subscription of $5, and is published by the Native American Publishing Company to present an authentic view of the American Indian history, culture, and heritage. It endeavors to express the hopes, fears and aspirations of those who are the true native Americans. Fern (Eastman) Williams is Editor, Dean Chavers, associate editor.

(from the Cherokee One Feather, POBox 501, Cherokee, North Carolina 28719)



FIRST SWING BUILT BY THE B.I.A.



MADE WORKABLE BY B.I.A. ENGINEERS.....

LONGHOUSE NEWS

POBox 1, Caughnawaga, Quebec, Canada

Everyone has the right to his own country, nation, government, and society. The American Indian is denied his right! Where-oh-where is this white man's justice he boasts about? Is it non-existant? Restore an area of this huge "red man's" land to its rightful owners, where the OnkweOnweh may reform his own government, and his society, according to his culture and traditions.

If it is realistic for the white man to have a state on the red man's land, then it should be equally realistic for the red man to have a state on his own land. By definition, the white people are squatters. If they have any notion of justice, they would give back such an area as required where the natives can live naturally and not be forced into unnatural Canadian citizenship or its U.S. counterpart – where they shall end up in the slums of cities and suffer extinction.

All we need is an area big enough to grow more than enough food (trade the surplus) for all the OnkweOnweh who may wish to return to his own state. Enough grazing land for beef cattle. Enough timber land for building material. This is the only solution for the problems of Indians.

ATTAN-AKAMIK

Rt. 1, Box 2170, Davis, California 95616

The ancient Powhatan Confederation, the League of the Renapoak tribes of Attan-akamak (Virginia, North Carolina, Maryland, southern Delaware) has recently reorganized itself. A new constitution has been adopted.

The new officers of the Confederation are: O. Oliver Adkins, supreme chief, Chief O.C. Nelson, great chief; Oliver Fortune, secretary; R.W. Adkins, treasurer, and Jack D. Forbes, field chief for the Western United States. The confederation joins together the Chickahominy, Rappahannock, and the eastern Chickahominy. Those interested in the Confederation can write it at RFD 1, Box 146, Providence Forge, Virginia 23140.

AMERICANS BEFORE COLUMBUS

National Indian Youth Council
3102 Central SE, Albuquerque, N.M.

The following are excerpts from the NIYC Dictionary of Indian Terms:

Reservation – to the white racist, land and water as yet unconquered; to the white liberal, a concentration camp; to an Indian, a homeland to be defended at all costs.

Indian trader – a white person granted a special license by the government to rob the Indians.

Indian water rights – the right of every Indian to make water on any BIA installation which is not doing its job.

Indian Studies Program – the only good Indian is a read Indian.

Pick-up – something a Navajo's wife rides in back of.

Indian scholar – an Indian who has been to grad school and describes the virtures of his race as "sub-culture positives". He also attends the Indian Scholars Conference each year.

THE ACTION NEWS

Fort Berthold Reservation, New Town, North Dakota

While on the reservation, I have left my car unlocked with the keys in it. Nothing was ever stolen or damaged. . .I have walked through the dark streets at night, without any fear of being robbed, mugged, or harmed in any way. Yet there are no street lights nor crusing patrol cars. There is no need for them. A shocking contrast to this situation is New York City, one of the oldest cities in America, where residents are imprisoned inside their plush apartments by crimes in the streets outside. Not even Washington, D.C., is safe for an evening's stroll. There is no sense of security, even though the streets are well lit, and numerous police cars patrol them. Obviously, laws are useless as an instrument of order.

No President of the Nation is immune to violent death in a civilized system, governed by law. . .In order to protect his right to live, the Secret Service agents are assigned to provide protection. A little over eight years ago, the Secret Service agents were there in force, yet President Kennedy was assassinated. . .The very existence of Secret Service agents today is a constant reminder that there is something sadly lacking or radically wrong with the civilized system. We are forced to conclude that the system is getting worse.

Notwithstanding the fact that we have been labeled savages and primitives, I can invite any President, whether he is a Republican or a Democrat, to our reservation. The Secret Service need not come as I can definitely guarantee his safety, providing there are no "outsiders." We may be tagged as barbarians, but nevertheless we do have some crude code that enables me to make this guarantee. . .

SUN TRACKS

SUPO Box 20929, Univ. of Arizona, Tucson, Arizona 85720

An "Amerind Literary Quarterly" published by members of the Amerind Club of the University of Arizona. Annual subscription for the 4 issues is $4. It hopes to be a vehicle for the creative expression of the American Indian people, particularly Indian students. Contains poetry, short stories, essays, artwork, photography.

HOYEKIYA

POBox 282, Pine Ridge, South Dakota

A new "cultural magazine", formulated, designed, researched and laid out by a group of high school students. Printed on papers that reflect the earth colors found in their area during the season of publication. Ideas, inc., of Washington, D.C., provided financial assistance. Arthur Amiotte and Mr. and Mrs. Wallace Little Finger are advisors on cultural data.

THE NATIVE NEVADAN

1995 E. 2nd St., Reno, Nevada 89502

INDIAN POWER is not unnecessary militancy, but rather necessary firmness.

INDIAN POWER is saying no to the whiteman's wars that are an extension of what has happened to our own people here in our own land. Indian Power is peace.

INDIAN POWER is sending our youth to seek their life's path; to learn that each tribe of our race is unique but not superior to any other tribe; that a unity of the People must go beyond just tribal pride.

INDIAN POWER is standing proud, but not with false pride.

INDIAN POWER is dignity, self-respect, and a return to the old values of our people.

INDIAN POWER is knowing, believing, and practicing life as was told by our ancient prophecies; that all life is valuable, the balance of our environment of the Earth Mother is essential, and that the return to the old ways is survival in our society.

INDIAN POWER is realizing that we no longer need a piece of the "whiteman's action" to remain stable, for this society is soon to crumble with its sickness of lust and greed.

INDIAN POWER is judging a man by the color of his heart, and not by the color of his skin; the old ones knew this to be true. Indian is not a color. It is a person who proves himself to the people by showing that his heart and mind are in the right place. A Pomo Indian, an elder, once said to me, "A whiteman with the heart of an Indian is worth more to me than an Indian whose heart is like a whiteman."

INDIAN POWER is saying no to the whiteman's liquor and the white youth's drugs. Our heritage and future are more valuable than to pour down a bottle of firewater, or to "freak out" on groovy clothes and nonexistant objects.
(from a letter to the editor by Kaw)

ROUGH ROCK NEWS

Demonstration School, Chinle, Arizona

Health care at Rough Rock? Well, baby, there ain't much? The U.S. Public Health Service is obligated to provide both preventative and curative medicine for all Navajo people. That service is so spotty, both in coverage and in quality, that the Rock Rock Demonstration School Board is considering seeking a full-time doctor, to be employed by the community, to serve the children and adults in the Rough Rock area. . . .

It is not fair or just that 100 people have the benefit of a doctor one-half day a week, 40 weeks a year. . .The school board has approved a generous salary and a free home for a community physician.

Only with proper health care can the Navajo People concentrate all their energies on working toward a stronger, brighter future.

THE SASKATCHEWAN INDIAN

1114 Central Ave., Prince Albert, Saskat.

The official voice of the Federation of Saskatchewan Indians, and for Indian opinion in the province.

CHAHTA ANUMPA

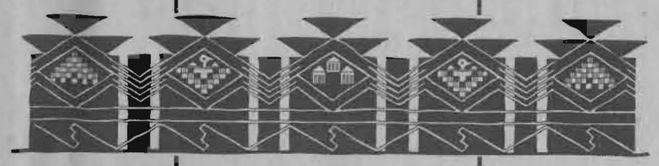
(The Choctaw Times) c/o Tribal Council, Route 7, Philadelphia, Mississippi

Until recently, this newspaper about the Choctaw People of Mississippi was prepared by the Southeastern Indian Antiquities Survey. Its agreement with the Choctaws was that when that Nation wanted to assume the responsibilities of publication, it could do so. Philip Martin, tribal chairman, informed the SIAS that his people were ready for the paper to have a Choctaw staff.

Oh, Yes, I went to the white man's schools. I learned to read from school books, newspapers, and the Bible. But in time I found that these were not enough. Civilized people depend too much on man-made printed pages. I turn to the Great Spirit's book which is the whole of his creation. You can read a big part of that book if you study nature. You know, if you take all your books, lay them out under the sun, and let the snow and rain and insects work on them for a while, there will be nothing left. But the Great Spirit has provided you and me with an opportunity for study in nature's university, the forests, the rivers, the mountains, and the animals which include us.

Tatanga Mani, a Stoney Indian

MAR. 1972

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			1835: "Shawnee Sun", a semi-monthly newspaper in the Shawnee language, publishes first issue. 1966: With the approval of their tribal council, 4 Muckleshoot fishermen gillnetted in the Green River near Neeley's Bridge, Wash., to establish more firmly their rights to fish. 1	1868: Ouray, a leader of the Tebaguache Utes agrees by treaty to move his people from the San Luis Valley across the Continental Divide. For its part of the bargain, the government agreed to educate the Indians, teach them farming, and take care of their absolute wants in food and clothing until they were able to sustain themselves. The Indians did move, but the U.S. Government broke its part of the treaty before too long. 2	1832: John Marshall's Supreme Court decision guaranteed Cherokee sovereignty. U.S. President Andrew Jackson refused to support this decision and forced the Cherokees to leave their homeland to follow the "Trail of Tears" west. 3	4
1770: Crispus Attucks, half Indian Black, was killed in the Boston massacre, the first person to die in the American Revolutionary War. He was leading a group of sailors to the Old State House at Framingham, Mass., to fight against the British. His name was taken from his mother's name, meaning "Small Deer." 5	1864: Navajo Long Walk begins. 8,000 Navajo were taken as military prisoners to Fort Sumter, New Mexico, and held as prisoners of war under terrible conditions for three years before they were allowed to leave. 6	1777: Shawnee chief Blackfish led 300 men in a raid on Boonesboro, Kentucky. This was to be known as the "Bloody Year" to whites in Kentucky who were occupying the hunting grounds in defiance of both Indians and their own government. 7	1782: Glikhikan, noted Delaware warrior, was killed and scalped by whites at Gnadenheutten, Pennsylvania. 8	9	10	1778: General George Washington was empowered by Congress to hire Indians in service of the United States military. 1816: Skenandoa, chief of the Oneidas, died on this date. He had encouraged his Nation to remain neutral when "the white peoples quarreled amongst themselves" in the Revolutionary War. 11
1676: Wampanoags attack and destroy Clark's garrison in Plymouth, Massachusetts, during King Philip's war. 12	1890: Iroquois at Bay of Quinte, Ontario, petition the Canadian Government for recognition of their traditional system of government. The Canadian Government had sought to introduce municipal-style elections under the "Indian Advancement Act." 13	1825: Potawatomi people drive off surveyors, giving Battle Creek, Michigan, its name. 14	15	1649: A thousand Iroquois attacked a village of Hurons who had become loyal to French interests near the shore of Ontario's Georgian Bay, killing inhabitants and two French Jesuit missionaries from Quebec, Frs. Jean de Brebeuf and Gabriel Lalemant. A lay helper wrote accounts of their deaths -- one of the earliest tall tales of the "fiendishness" of the Iroquois. 16	1876: Colonel J. J. Reynolds launched a furious attack on the Cheyenne camp of Two Moons near the mouth of the Little Powder River. The cavalry was badly beaten and fled leaving their dead and wounded on the ground. 17	18
19	1713: Colonel Moore of South Carolina led an attack on the Tuscaroras killing 200 and capturing 800 at Snow Hill. The remainder fled North and were taken in by the Iroquois Confederacy. They were later adopted and became known by the British as the "Sixth Nation." 20	21	1622: Opechancanough, chief of the Powhatan people of Virginia, attacked Jamestown. 22	1802: $15,000. appropriated by Congress to promote "civilization" among Indians. 1889: Homestead Act passed, opening Indian lands in Oklahoma for settlement by whites. 23	1970: U.S. Attorney General served a notice of condemnation on the Winnebago tribe for lands lying on the Iowa side of the Mississippi River. The Army Corps of Engineers, a traditional enemy of Indian peoples, had planned to create a recreational development there. 24	1713: Combined forces from North and South Carolina brutally attacked the Tuscaroras at Fort Nohoroco on Contentnea Creek. 25
26	1814: The Battle of Horseshoe Bend at Tohopeka, a fortified village of the Creeks located on a bend of the Tallaposa River in Alabama. 500 Creeks were killed in the attack led by Gen. Jackson, whose own life was saved by a Cherokee Indian. 1885: The heroic stand of Geronimo to preserve freedom for his people ended with his surrender to General Crook. 27	1833: At Fort Gibson, Oklahoma, a group of Seminole chiefs reluctantly signed an agreement to accept the Creek lands that were offered to them as a result of their removal from their ancestral lands east of the Mississippi. 28	 29	30	31	

Shaking the Pumpkin: Traditional Poetry of the Indian North Americas. Edited with commentaries by Jerome Rothenberg. Doubleday & Co., Inc. Garden City, New York, 1972. $3.95 paperback. 504 pages.

The translator has a difficult task. And for poetry, he must be a poet plus himself, able to grasp the inner meanings of the original before finding the words of his own tongue. Just translating from French, Spanish, German, or other Western tongues to the English is a challenge enough.

For the translator of the poetry of tribal original peoples, there are extra, perhaps insurmountable problems.

Consider first a people who consider every man a poet, attuned to his inner spirit and the outer world, and who encourage each person to be expressive. Consider a people who listen to the voice in the wind, and speak the language of the trees. Consider a people who dance steps their ancestors learned from the rabbits when man and rabbits could share rituals.

For these people, poetry is a substance woven through their lives, without which life has no meaning. It can not be separated out and refined into words and print any more than one's soul can be preserved in a scrap book.

Literate societies are at a great disadvantage in many respects to oral societies when it comes to the gut issues of life. The poetry uttered in moments of grief or ecstasy, the by-product of a living event, can be reduced to print that a disinterested party can pick off a shelf during idle moments, or perhaps even memorize for recitation. It can be dissected by a professor in English Literature 303. Great literature that it may be, perhaps, it is not the same stuff that life itself is made of, and it serves to keep literate people, the readers, at arm's length from the real thing.

For their poetry, members of oral societies depend upon relating to the significant events of the universe: the cycle of the moon, the rising of the sun, the first flow of the maple's sap, the thrill of the first ripe strawberry, the satisfaction of garden's initial produce, or the security of an autumn's harvest, the solstice and eclipse, life, death, love, birth. Immersed in an identity drawn from participation in these events, oral/primitive /tribal people do not need volumes of poetry to bring inspiration into their lives.

Literate people are able to perpetuate things from the past long beyond their original value. Why Americans call the moon when the corn ripens "July" after a Roman emperor, or January after a god of the Greeks, is just a small indication of how ridiculous literate societies can be in their retentiveness. To primitive people, the setting sun is the color of their blood, not some abstract called "red". And even in those instances where literate people use language with literal meaning, they abstract it so that its essence is concealed: is Sunday the Sun's day to the English world? Or is any respect given to our Grandmother, the Moon, the senior female personage, on Monday?

Primitive, uncivilized, pagan people – all negative adjectives for urbanized, educated, Christian man. Yet in their true sense, these words mean primary (in direct relationship), non-city-dwelling, plain people of nature. Rather than uncomplimentary terms, these are marks of prestige in a world hellbent for destruction, progressing itself out of existence, fighting a war with the forces of the universe.

Jerome Rothenberg has attempted to gather translations of poetry of the many groups of primitive, tribal, North American native people into poetry which can be read by Western man. His work is pioneering, and one senses that the task has somehow found great meaning to him, and has altered his life. Whether readers will find any similar deep personal feelings is open to question.

A reader will find moments of bawdy humor, fascinating insights, new ideas. But that is not getting to the heartmatter of the tribal poetman.

Rothenberg believes it is possible for people to bridge cultures. Perhaps it is. but while an American may read the sacred curing songs from the Society of Mystic Animals – and even elicit some exotic imagery, the American does not know how to make it cure him. Poetry it may be, a cure it isn't – for the tribal man, the reverse is true. Those who know the ancient secrets know that living power can be called upon to bring about good health and peace of mind. Read by the Western man, it becomes a collected butterfly, pinned in an album by a knowledgable collector: somewhat beautiful, and very dead.

The way tribal people relate to one another, and to other peoples, is usually with profound respect for one's differences, rather than an attempt to seek similarities. After all, if it is the spirit of each living thing that must become manifest, that spirit will emerge only in a free, open atmosphere. People who obtain their truth from the Creation itself feel secure enough in their beliefs, and at the same time recognizing that other messages and other interpretations are not only possible but desirable. For Americans raised on broth from the Melting Pot, such talk is heresy.

In tribal life, the task of the individual is to deepen his relationship with all things, rather than asking for "understanding". The relationship must be mystical, not rational. One never hears Mohawks and Hopis arguing about the nature of God. The Cayugas do not try to teach the Sauks the "right way" to do the Green Corn Dance. Yet it seems to be the burden of non-tribal people to seek out in other cultures what they find missing in their own. And in doing so, they usually argue that their cross-cultural odyssey is enrichening and necessary for brotherhood and all of that. Mohawks and Hopis, Cayugas and Sauks already know that that all children of the Earth Mother are brothers to each other.

Rothenberg believes that boundary crossing is not only possible, but desirable. Certainly it is a Western, perhaps white, quest. Certainly for people who have lost what tribal people still have, there is something to be earned. But the lesson becomes possible only when people are willing to give up most of their background, to reject the processes to which they have been subjected, forget their careers, adopt new life-styles, and give themselves over to the Eternal Things. Most Americans want instant tribalization, like instant coffee, when they set out on that search.

And if boundary crossing is not only possible but desirable, why not translate Shakespeare and Tennyson and Whitman into Mohawk and Navajo? If the thought of Hamlet being performed in a kiva strikes you as ludicrous, if you cannot visualize a Paiute elder reciting Robert Louis Stevenson as he enters the sweat lodge, perhaps you will understand what a one-way street, what an ethnocentric concept it is to "cross boundaries".

Rothenberg seems to recognize this. He speaks of the "tribal and matrilocal wisdom, which can be shared only among equals who have recognized a common lineage from the Earth." And yet recognizing something, and living it, are two different things. Western man already knows that his pollution is killing off all life, and threatening future generations. He knows that the experience of community and warm loving, secure relationships are necessary for people to maintain their sanity and identity. He speaks with fervor on the drug crisis, the generation gap, the excesses of materialism, the evils of war, the shrinking natural resources – and continues to plod on the same rutted path, caught up in a system that allows movement within so long as its on-going thrust is not changed.

What tribal people know, and what they are, are one and the same. Modern man is able to compartmentalize his family, his career, his religion, his patriotism, his knowledge, and his life-style so that only by avoiding confrontation with himself, by rationalizing to an extreme, is he able to maintain enough grasp upon his existence to keep putting one foot in front of the other in his climb toward the Golden Gates of his Heaven.

Rothenberg's effort is an important one, and the criticisms discussed here apply mostly to the society that will read his translations, rather than to his own monumental effort.

But I fear the book has a parallel in real life. Thousands upon thousands of young people look to the Indians for the answers, for the ancient knowledges. They flock to the reservations, often finding only people of Indian heritage who have been detribalized and moved into the glittering wonder of Head Start programs, fundamentalist gospel tents, and military-like boarding schools which have processed him like any other raw material into something man-ufactured. The ones who still hold the ancient knowledges are passed by impatiently, unable to communicate their being in a weekend visit. The knowledge still held by the Creation itself is overlooked on the way to the library.

So, if you are interested in poetry, *Shaking the Pumpkin* will offer some new and interesting thoughts and ideas and styles. If you are interested in its essence though, gather together your family and close friends and move to the site you have chosen to form your new tribe. Read one selection each year for several generations. Your grandchildren may be able to grasp the meaning and compare it with ceremonials of their own.

(This review was originally written for publication in WIN Magazine, a peace movement magazine, by Rarihokwats) (Shake the Pumpkin is available from this newspaper for $3.95, postpaid.)

LONG PLAY RECORD ALBUMS

NAVAJO GIFT SONGS AND ROUND DANCE – an Indian House LP album recorded at Klagetoh. Album cover by Robert Chee, comments by Boniface Bonnie. $5 postpaid. Cassettes and eight-track tapes for $6.98.

CUSTER DIED FOR YOUR SINS – an LP stereo album by Floyd Westerman, setting Vine Deloria's book of the same title into highly-listenable, highly political music. $5.

PONCA PEYOTE SONGS (Vol. One) – 28 songs for Native American Church members and others respecting this religious music. $5.00 in LP, $6.98 in cassette and 8-track.

IROQUOIS SOCIAL DANCES: Vol. One and Vol. Two. An Irocrafts Album. Each LP is $5. *NEWTHIS MONTH: Volume Three. Strike-The-Stick, Pigeon Dance, New Women's Shuffle Dance, etc.*

Massacre of the Brazilian Indians *by Lucien Bodard, translated by Jennifer Monaghan. Outerbridge & Dienstfrey, 291 pages, $10.00 1972.*

Recent investigations in Brazil have revealed that primitive Amazonian Indian tribes were, and perhaps still are, victims of a long-standing policy of systematic genocide, torture, and slavery by representatives of powerful private political and economic interests operating with the open complicity of the Service for the Protection of the Indians, the official government agency charged with defending Indian rights and improving the conditions. . . The Brazilian government has reluctantly acceded to these findings, and some SPI functionaries have been punished or dismissed, but the fate of the remaining Indians (about 200,000 of the original four million) remains problematic.

Bodard, who has conducted an extensive independent inquiry into the atrocities, believes that "civilization" views the Indians as "redundant", ignorant savages standing in the way of "progress,", unassimilable misfits ("Annihilation is always way ahead of conversion," remarked one of the men he interviewed). Remarkably, no one seems to care.

The most sensational part of this book – not withstanding the revolting and numbing descriptions of the horrors the Indians have suffered – is the repeated allegation that American concerns in Brazil have tacitly supported or even fostered exploitation and extermination. "An American circuit," one Brazilian intellectual told Bodard, "from Bethlehem Steel to Bethlehem Steel. Nothing but for and by Bethlehem Steel."

This is a shocking book which should timulate immediate congressional investigation into the charges of U.S. involvement in the massacre – surely the obvious historical parallels cannot be missed or evaded.

(Thanks to the New York Review of Books, 27 January, 1972, for this review. The book is available from this newspaper for $10, postpaid. Call your public library, and see that they order it, too.)

The Nez Perce Indians and the Opening of the Northwest. By Alvin M. Josephy, Jr. Yale University Press, 1971. $5.95 in paperback.

This is an abridgement of an earlier work, shorn of extensive quotations, end notes, and plates.

Literacy carries with it a certain arrogance. Knowledge and data carried in the oral tradition is either unexplored, or discarded as unreliable or mythological. Those who keep diaries, journals, and who write letters are the ones who define, for future literate generations, what the past held. That history, as written, can bear little resemblance to events as they occurred, should be evident to any Indian who reads accounts of literate historians about his life and past.

For example, the title. "The Opening of the Northwest." Was the Northwest not more "open" in the days prior to the coming of the whiteman? Dams, roads, power lines, fences, and pollution have closed off the West more than any time in the past. The book tells of the closing off in vivid detail. But since it is written from the white viewpoint, it is transformed into the glorious "opening".

Neither is the book as much about the history of the Nez Perce, as it is about the white people who came to their lands – and what happened to the Nez Perce as a result. Their history commences here with the arrival of Lewis and Clark, and aside from two pages, ends in 1904. The book is about trappers, traders, missionaries, soldiers, government officials, and assorted other agents for the Manifest Destiny.

Nonetheless, it is a good book and well worth reading. From this viewpoint, one gets to know the kind of people who shaped the seeds of present-day U.S./Indian relationships. It is well researched, and well written. Indians who read it should only understand whose history it is.

resources

(Paperbacks about Indian culture in general are also available, and a listing of them will be printed in the next issue, as it was in the last issue. All books listed here are available from this newspaper postpaid.)

(Comments from readers about the list are welcomed. Let us know of books here that are misleading or derogatory so we can re-review them. If you know of publications that should be added to the list, or reprinted, let us know their names and publishers.

(Schools, libraries, and individuals are invited to use this service to build up a good collection — and to help keep the newspaper alive.)

ABOUT SPECIFIC INDIAN NATIONS

Balicki: *Netsilik Eskimo.* Natural History $3.95.
Basso: *Ciebcue Apache.* Holt, Rinehart & Winston $2.35.
Brown: *Pomo Indians of California and Their Neighbors.* Naturegraph. $4.50.
Castaneda: *A Separate Reality: Further Conversations With Don Juan.* $6.95 hardcover only. Scribners.
Chance: *Eskimo of North Alaska.* Holt-Rinehart-Winston 1966. $2.50
Dennis: *The Hopi Child.* Dover. 1940/67. $1.95
Drucker: *Indians of the Northwest Coast.* Natural History $1.95.
Forbes: *Native Americans of California and Nevada.* Naturegraph $3.95.
Freuchen: *Book of the Eskimos.* Fawcett 95 cents.
Ghobashy: *The Caughnawaga Indians.* Devin-Adair 1961 $2.75.
Garfield and Forest: *The Wolf and the Raven: Totem Poles of Southeast Alaska.* Univ. of Washington 1948 $3.75.
Garfield and Wingert: *The Tsimshian Indians and Their Arts.* Univ. of Washington 1951 $2.95.
Gunther: *Ethnobotany of Western Washington.* Univ. of Washington 1945. $2.50.
Hickerson: *Chippewa and Their Neighbors: Study in Ethnohistory.* Holt, Rinehart & Winston. $2.65.
Hoebel: *The Cheyennes.* Holt, Rinehart & Winston. 1960/66 $2.35.
Holm: *Northwest Coast Indian Art: An Analysis of Form.* Univ. of Washington 1970. $4.95.
Haeberlin & Gunther: *The Indians of Puget Sound.* 1931/61 Univ. of Washington $1.50.
Imthum: *Among the Indians of Guiana.* Dover $3.50.
Josephy: *The Nez Perce Indians and the Opening of the North West.* Yale. $5.95.
Kroeber & Heizer: *Almost Ancestors: First Californians.* Ballentine. $3.95.
Kinietz: *Indians of the Western Great Lakes 1615-1760.* Univ. of Michigan $2.95.
Kluckhohn & Leighton: *The Navajo.* Doubleday/Anchor $2.50
LaFlesche: *The Middle Five.* Univ. of Wisconsin 1963 $2.50.
Landes: *Prairie Potawatomi: Tradition and Ritual in the 20th Century.* Univ. of Wisconsin 1971 $12.50 hardcover only.
Lange: *Cochiti.* Southern Illinois University. 1959/68. $4.95
Lowie: *The Crow Indians.* Holt, Rinehart & Winston 1935/56. $7.50.
Lowie: *Indians of the Plains.* Doubleday/Natural History. 1954/63. $1.95.
McFeat: *Indians of the North Pacific Coast.* Univ. of Wash. $2.95.
Mead: *Changing Culture of an Indian Tribe.* Putnam, 1966. $2.25.
Momaday: *The Way to Rainy Mountain.* Ballentine 1969/70. $1.25.
Morgan: *The League of the Iroquois.* Corinth, 1851/1962. $3.95.
Mowat: *People of the Deer.* McClelland & Stewart. $1.25.
Quimby: *Indian Life in the Upper Great Lakes.* Univ. of Chicago Press. $2.45.
Radin: *The Winnebago Tribe.* Univ. of Nebraska. 1923/70 $3.50.
Ritzenthaler: *The Woodland Indians.* Doubleday/Natural History. 1970. $1.95.
Shakespeare: *The Sky People.* (Arapahoe). Vantage, 1971. $3.95.
Speck: *The Iroquois.* Cranbrook Institute, 1945/60. $1.00.
Utley: *The Last Days of the Sioux Nation.* Yale $2.75.
Wallace: *The White Roots of Peace.* Friedman. $5.00 (hardcover only)
Wallace: *Indians of Pennsylvania.* Pa. Hist. & Mus. Comm. 1961. $1.50.
Waters: *Book of the Hopi.* Ballantine, 1963/69. $1.25.
Waters: *Masked Gods: Navaho & Pueblo Ceremonialism.* Ballantine, 1965/71. $1.65.
Wilson: *Apologies to the Iroquois.* Random 1959/66. $1.95.
Wolcott: *A Kwakiutl Village and School.* Holt, Rinehart & Winston. $2.65.
Wolf: *Sons of the Shaking Earth.* Univ. of Chicago. $1.95.
Wyman & Bailey: *Navaho Indian Ethno-entomology.* Univ. of New Mexico Press. $3.00

DRAMA, FICTION, PHOTOGRAPHS, POETRY

Berger: *Little Big Man.* Fawcett 1964/70 95 cents.
Brandon: *The Magic World.* Morrow 1971 $2.50.
Borland: *When the Legends Die.* Bantam 1963/69. 60 cents.
Corle: *Fig Tree John.* Liveright 1934/71 $2.45.
Cronyn: *American Indian Poetry, Anthology of Songs and Chants.* Liveright. $2.75.
Fall: *The Ordeal of Running Standing.* Bantam 1970 95 cents
Kopit: *Indians.* Bantam $1.25.
Kroeber: *Almost Ancestors: The First Californians.* Sierra Club 1968 $3.95.
LaFarge: *Laughing Boy.* Sentry 1929/63. $2.45.
Momaday: *House Made of Dawn.* Signet 1966/69. 95 cents.
Richter: *Light in the Forest.* Bantam. 1953 60 cents.
Rothenberg: *Shaking the Pumpkin: Traditional Poetry of Indian North Americas.* Doubleday Anchor. $3.95. 1972.
Sandoz: *Cheyenne Autumn.* Avon. $1.25.
Waters: *The Man Who Killed the Deer.* Swallow/Sage $2.50.

CALENDARS: Still a few left of the third printing. $2.00 postpaid. Dates of interest to Indians. Drawings by Kahonhes, quotations of noted leaders. Worth it just as a poster set for permanent use.

POSTERS: Poundmaker, Sitting Bull, Chief Joseph, Three Horsemen, and Grandma Hunter are now available, as well as the poster in this issue. Send us a dollar and we'll send three of them — your choice or ours. Quantity prices on request.

THE SOURCE?

WHITE ROOTS OF PEACE
Mohawk Nation at Akwesasne
via Rooseveltown, N.Y. 13683

THE SITUATION TODAY

American Friends Service Committee: *Uncommon Controversy* Univ. of Washington Press 1970. $2.50
Bryde: *The Sioux Indian Student: A Study of Scholastic Failure and Personality Conflict.* Holy Rosary Mission, 1966. $2.
Cahn: *Our Brothers Keeper.* World 1969 $3.95.
Cardinal: *Unjust Society.* Hurtig. 1969. $2.75.
Council on Interracial Books: *Chronicles of American Indian Protest.* Fawcett 1971 $1.25
Deloria: *We Talk, You Listen.* Dell/Delta $2.45
Friday: *American Indian: Selected Readings from Mankind Magazine.* Mankind. 1970 $1.75.
Committee on Labor and Public Welfare, 91st Congress: *Indian Education: A National Tragedy, a National Challenge.* $1.00 plus 25 cents handling and postage. 1969.

Federal Field Commission: *Alaska Natives and the Land.* U.S. Government Printing Office 1968 $16.00 plus $1.00 handl.
Fey & McNickle: *Indians and Other Americans.* Harper Row 1970 $1.25.
Havinghurst: *The Education of Indian Children and Youth.* University of Minnesota 1970 $1.00 plus 25 cents handl.
Henry: *Textbooks and the American Indian.* Indian Historian Press $4.25.
Hirschfelder: *American Indian Authors.* Association on American Indian Affairs. 1970 $1.00.
Indian Eskimo Association: *Native Rights in Canada.* 1970. $10.00.
Josephy: *Red Power: The American Indians' Fight for Freedom.* McGraw-Hill. 1972. $2.95.
Meyer: *Native Americans: The New Indian Resistance.* 1971 $1.25.
Levine and Lurie: *American Indians Today.* Penguin 1965/70 $1.95.
Pelletier, Poole, et al: *For Every North American Indian Who Begins to Disappear, I Begin to Disappear Also.* Neewin 1971 $3.75.
Pelletier: *Two Articles.* Neewin 1971 $1.25.
Schusky: *The Right to Be Indian.* Indian Historian Press. 1965 $2.00.
Steiner: *The New Indians.* Delta 1968 $2.45.
U.S. Dept. of Commerce: *Federal and State Indian Reservations.* GPO 1971 $3.75 plus 50 cents handling.
Waubageshig: *The Only Good Indian.* New Press 1970 $3.50.
Wax: *Indian Americans: Unity and Diversity.* Prentice Hall 1971. $2.95.
———, *Red Buffalo: A Radical Journal of American Studies.* Summer, 1971, issue. $1.

BIOGRAPHIES

Asher (ed.): *The Memoirs of Chief Red Fox.* Fawcett-Crest. 1972. 95 cents.
Barrett & Turner: *Geronimo, His Own Story.* Ballentine 1970 $1.25.
Beal: *I Will Fight No More Forever: Chief Joseph and the Nez Perce War.* Univ. of Washington 1963 $2.95.
Brown: *Great Upon the Mountain (Crazy Horse)* Nature= graph. $2.25 1971.
Brant: *Jim Whitewolf: The Life of a Kiowa Apache.* Dover $1.75.
Dyk: *Son of Old Man Hat.* Univ. of Nebraska. $2.25 1938/67
Eastman: *Indian Boyhood.* Dover 1902/71 $2.00
Howard & McGrath: *War Chief Joseph.* Univ. of Nebraska 1941/69 $2.65.
Jackson: *Black Hawk.* Univ. of Illinois 1955/65 $1.75.
Landes: *The Ojibwa Woman.* Norton. 1971 $2.25.
Linderman: *Plenty Coups.* Bison. 1930/62. $1.80.
Lurie: *Mountain Wolf Woman.* Univ. of Michigan Press 1961/66. $1.75.
Neihardt: *When the Tree Flowered: The Fictional Autobiography of Eagle Voice, a Sioux Indian.* Univ. of Nebr. $1.65
Neihardt: *Black Elk Speaks.* U of Nebr. 1932/62 $1.50
Nabokov: *Two Leggings.* Apollo. 1967 $2.25.
Radin: *The Autobiography of a Winnebago Indian.* Dover 1920/63. $1.25
Sandoz: *Crazy Horse.* Univ. of Nebraska 1942/67 $1.95.
Opler: *Apache Odyssey: A Journey Between Two Worlds.* Holt, Rinehart & Winston $5.00.
Schultz: *My Life as an Indian.* Fawcett 1935 $ .95.
Simmons: *Sun Chief: Autobiography of a Hopi Indian.* Yale $3.75.
Udall: *Me and Mine: The Life Story of Helen Sekaquaptewa.* Univ. of Arizona $3.95.
Stanley: *Louis Riel: Patriot or Rebel.* Canadian Historical Society $ .50.

HISTORY

Andrist: *The Long Death.* Macmillan, 1964. $2.50.
Armstrong & Turner: *I Have Spoken: History Thru Voices of Indians.* Swallow. $2.95.
Bernal: *Mexico: 3,000 Years of Arts and Life In Mexico as Seen in the National Museum of Anthropology, Mexico City.* New American Library $3.95.
Brown: *Bury My Heart at Wounded Knee.* Bantam 1971/72 $1.95.
Catlin: *Letters and Notes on the Manners, Customs, and Conditions of the North American Indians 1832-39.* Volume I and Volume II. Dover. $2.50 each.
Colden: *History of the Five Indian Nations.* Cornell Univ. Press, 1727/1969. $1.95.
Collier: *Indians of the Americas.* Mentor, 1947/64. 95 cents.
Driver: *The Americas on the Eve of Discovery.* Prentice-Hall $1.95.
Fast: *The Last Frontier.* Signet, 1941/71. 75 cents.
Forbes: *The Indian in America:s Past.* Spectrum. $1.95. 1964
Hagan: *American Indians.* Univ. of Chicago Press. 1961. $1.95.
Jackson: *Century of Dishonor.* Harper & Row, 1884/1965. $3.75.
Josephy: *Patriot Chiefs: Chronicle of American Indian Resistance.* Viking. $1.95.
Marriott & Rachlin: *American Epic.* Mentor, 1970 95 cents
Mooney: *Ghost Dance Religion and the Sioux Outbreak of 1890.* Univ. of Chicago Press. $2.95.
Parkman: *Conspiracy of Pontiac.* Macmillan, 1851/62 $1.50.
Prucha: *American Indian Policy, 1790-1834.* Bison/Univ. of Nebraska. $2.25.
Prucha, Hagan & Josephy: *American Indian Policy.* Indiana Historical Society. 1971. $1.50.
Tatum: *Our Red Brothers.* Bison/Univ. of Nebraska 1899/70 $1.95.
Van Every: *Disinherited.* Discus/Avon. 1966/70 $1.25.

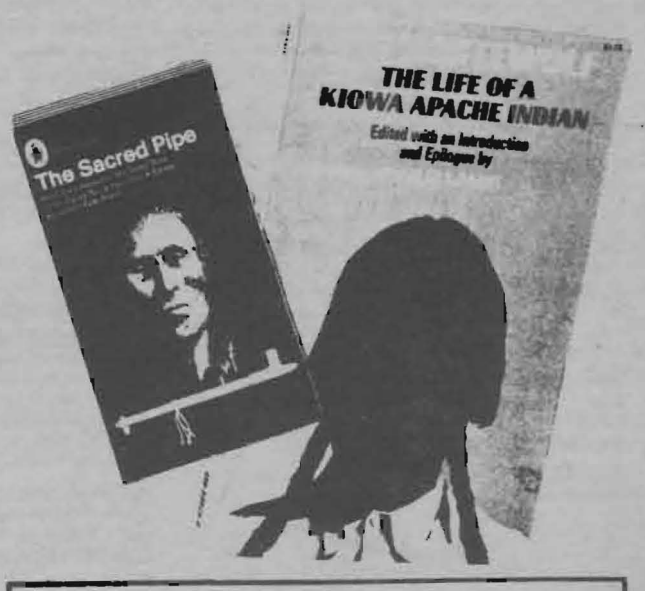
LATE ADDITIONS — UNCLASSIFIED

Folsom: *America's Ancient Treasures: Guide to Archeological Sites and Museums.* Rand McNally $2.95.
Brandon: *American Heritage Book of Indians.* Dell. 75 cents
Johnson: *Tales of Nokomis.* Musson. $5.00 hardcover only.
Deloria: *Of the Utmost Good Faith.* Bantam 1971 95 cents
Gibson: *The Chickasaws.* University of Oklahoma Press, 1971 $8.95 hardcover only.
Fenton: *Parker on the Iroquois.* Syracuse University Press, 1911/68. $8.95.
Stember: *Heroes of the American Indian.* Fleet Press, 1971. $5.00 hardcover only.
Debo: *History of the Indians of the United States.* Univ. of Oklahoma Press. $8.95, hardcover only.
Marcoosie: *Harpoon of the Hunter.* McGill-Queen's Press, 1970. $4.95 hardcover.
Bibeau, Gawboy & Lyons: *Everything You Ever Wanted To Ask About Indians, But were Afraid to find out.* North Star Press, 1971. $1.25.
Watkins: *Choctaw Definer.* Southeastern Indian Antiquities Survey, 1892/1972 $1.90.
Howard: *Saga of Chief Joseph.* Caxton Press, 1941/71 $6.95.
Ball: *In the Days of Victorio: Recollections of a Warm Springs Apache.* University of Arizona Press,1970. $6.50 hardcvr.
Hill: *Glooscap and His Magic: Legends of the Wabanaki Indian* McClelland & Stewart. $5.50, hardcover. 1963/70.
Morgan: *Houses and House-life of the American Aborigine.* University of Chicago Press. 1881/65. $2.95.

AMERICAN INDIAN PORTRAITS (from the Wanamer Expedition of 1913). Edited by Charles Reynolds, Jr. Stephen Greene Press, 1971. $12.50 hardcover only. Beautiful photos from the not-so-distant past.

(Photo left is of Navajo Hostine Bagota). 119 photos done with sensitivity and understanding.

Karol & Rozman: *Everyday Lakota: An English-Sioux Dictionary for Beginners.* Nebraska Curriculum Development Center, 1971. $2 (estimated).
Weltfish: *The Lost Universe: The Way of Life of the Pawnee.* Ballentine, 1965. $1.65.
Castaneda: *The Teachings of Don Juan: A Yaqui Way of Knowledge.* Ballentine. 95 cents.
Graymount: *The Iroquois in the American Revolution.* Univ. of Syracuse Press, 1972. $11.50.
MacEwan: *Tatanga Mani: Walking Buffalo of the Stonies.* Hurtig, 1969. $7.95.
Nash: *Machine Age Maya: The Industrialization of a Guatemalan Community.* Univ. of Chicago Press 1958. $1.95.
Tvedten: *An American Indian Anthology.* Blue Cloud Quarterly, 1971. $2.00
Forbes: *Apache, Navaho and Spaniard.* Univ. of Oklahoma Press, 1960/71. $7.95.
Hudson: *Red, White and Black: Symposium on Indians in the Old South.* Univ. of Georgia Press, 1971 $3.75.
Abbott: *Paha Sapa (The Black Hills).* Appalachian Press, 1970 $2.25.
Stevens: *Sacred Legends of the Sandy Lake Cree.* McClelland and Stewart, 1971. $6.95 hardcover only.
Metayer: *I, Nugliak.* Peter Martin, 1966. $5.95 hardcover.
Daniels & Christiansen: *Many Laws.* Metis Association of Alberta/Canindis Foundation. $1.00 (available only to Indians under terms of publisher). Libraries and organizations send $1.00 to cover costs for loan of book.
Morgan: *Dams and Other Disasters: A Century of the Army Corps of Engineers.* Porter Sargent, 1971. $7.50.
Trigger: *Hurons: Farmers of the North.* Holt, Rinehart & Winston. 1969. $3.25.
Bird: *Tell Them They Lie: The Sequoyah Myth.* Westernlore $7.95 hardcover only.
Bodard: *Massacre of the Brazillian Indians.* Outerbridge & Dienstfrey. $10.00 hardcover only. 1971.
McLuhan: *Touch the Earth: A Self Portrait.* Outerbridge & Dienstfrey. $6.95 hardcover.
Washburn: *Red Man's Land, White Man's Law.* Scribner's, $7.95 hardcover only. 1972.
Patterson: *The Canadian Indian: A History Since 1500.* MacMillan (Canada), 1972. $3.00.
Wise: *The Red Man in the New World Drama: A Politico-Legal Study with a Pageantry of American Indian History.* Edited by Vine Deloria. MacMillan. 1931/71. $8.95 hardcover.



ORDERING BOOKS? Don't forget our brothers and sisters in prison. Send along an extra dollar or two, and we'll match it with an equal amount to send a book to an Indian Culture group in a penal institution.

HOW THEY SEE IT

(We print complimentary letters from the readers not to give ourselves a pat on the back, but so all those who read the paper will know how important it is to many people. For those who send in clippings, poetry, news, editorials, letters, for those who sell the paper or send in addresses and mailing lists – the compliments are yours, and we share them with you all.)

NOTES: Every month, fifty issues arrive. It would be a simple matter to just sell fifty copies, but what I try to do is to get this paper in the hands of educators, church leaders, agency people who claim to be working for Indians.

More importantly, I try to find American Indians who have never heard of Akwesasne Notes and get a copy in their hands . . . expecially young people.

Notes has the kind of spiritual ammunition young people need to defend themselves in schools and the general white society which assumes American Indians crave assimilation. That's a much too general statement, of course, about people, but what I am trying to say is Akwesasne Notes is NECESSARY.

Dorothy Davids
Madison, Wisconsin

NOTES: Your centerfold poster and your editorial (Early Winter issue) "Why The Indians Weren't Ecologists" really turned me off. Not only because of their basic pessimism, but because of the evangelistic, dogmatic, intolerant tone of the editorial.

And did you ever stop to think that those who preach, "Better Dead Than Red" (politically) and advocate nuclear war, also see the consequent massive destruction as a "positive, cleansing, optimistic thing!"

I admit that most of the present efforts to "Save our Ecology" are trivial, and that only a massive reorientation of our society can save us. But if that is the kind of fight we have to make, then we have to make it! And no one, NO ONE, is going to be able to sit it out on the sidelines. We shall either be ALL winners, or ALL losers.

Charles E. Colcord
New York, N.Y. 10025

NOTES: The book review on Sequoyah (Early Winter issue, "Tell Them They Lie") especially interests me.

As a boy sixty years ago in Sequoyah County, Oklahoma, the old people would tell about the Cherokee Outlet, and how Sequoyah had got a fifty mile wide strip of land extending all the way from the Cherokee Nation to the Pacific ocean. It was to be a free and isolated corridor for Indian traffic only. That stub of Oklahoma called the Panhandle is all that is left of it. But you will notice, the longest straight line there is on the U.S. map is still what was the Northern border of the old Cherokee Outlet. It goes all the way from Arkansas to California.

Sequoyah, of course, asked for it to spread the alphabet among all the western tribes, and the story is that he got a clear grant to this outlet a year before Andrew Jackson took office.

As suspicion grew that he was using the strip to form a large western confederacy of Indians, government scouting parties were put to tracking him. And finally, such a party is supposed to have caught up with him and killed him.

Keep up the good, good work.

Russell Ayers
Staten Island, N.Y. 10314

NOTES: The article, "A Gentle Caress for OUR Earth Mother" was about the most beautiful article I've ever read. It was full of emotion and love and in a most profound way expressed U.S. oppression of Native Americans.

Bernadette Helen Baken
New York City

BROTHERS AND SISTERS: Are there any Indians interested in corresponding with me? I would appreciate it very much. I am Choctaw, 25 years old, serving a 1-25 year sentence. I ask for no certain age, just people who care to write.

Arnold H. McMillan 130-415
Box 69
London, Ohio 43140

BROTHERS AND SISTERS: I was educated in the white man's school system for twelve years. When it came time for me to recall my past learnings, I could recall only white propaganda. But what stuck in my mind mostly was what I was pressured to recite every morning, the Pledge of Allegiance. Surely their "liberty and justice for all" is an unreached goal.

I also learned their National Anthem, about their "bombs bursting in air." Too many of their "bombs" land everyday on our brothers, and the graves of our fathers. So I decided to do a little of my own propaganda, to write my own "Pledge of Allegiance." I wish to pledge my allegiance to my people, a people and government of honor:

I pledge my allegiance to the Longhouse
Of the Iroquois People
And to the League of the Six Nations,
One People, united before the Great Spirit
Ruled by the Great Law of Peace.

Cheryl Bolduc
Rumford, Rhode Island

NOTES: Continue to keep up with the situation at Black Mesa. I was out there during December and every word I had read in NOTES was the truth and then some!

David R. Demarest
Wilmington, Ohio

NOTES: The letters column is interesting to me as many different feelings are expressed. Some writers of indian blood seem rash with all white skins. And we see some red skin people have white hearts, just as I am sure some white skins have an Indian heart.

As I feel my heart beats with most of your paper, I look forward to the next issue.

Wm. Frank Brown
Coatesville, Pennsylvania

NOTES: The small poem, "Tears", is possibly the most beautiful I have ever seen [by John Vance Cheney from the Chemehuevi Newsletter].

Your book review section stressing Indian publications is not duplicated elsewhere, so far as I know for the extent of space you are able to give it.

Mrs. Eloise Street Harries
Vancouver, British Columbia

NOTES: This summer, I would like to work among Indians, but without getting involved with the BIA. I am willing to do any kind of work, just as long as it's with Indians. Can you help me?

Mary Ann Brownlow
3301 Sheridan
Springfield, Illinois 62703

NOTES: We are buying some rural land somewhere to live on. I would like to see as much land as possible controlled by Native Americans. Is there any general information you can give me about deeding the land to Indians?

Carl Ross
Plainview, New York

NOTES: Put your work into the paper as you have done for it has helped a lot.

Victor Masayesva
Hotevilla, Arizona

NOTES: I am sending you a copy of my book, *Revolutionary Letters* – I hope it will be a small indication that there are some white people who are fighting and praying for love, sanity, gratitude to life on earth. Yours in struggle and love,

Diane di Prima
San Francisco, California

NOTES: I am surprised with the knowledge, simplicity, and clear and sincere message of this NOTES.

I am a simple car salesman, but I send my admiration and humble cooperation.

Jesus Zapata
San Antonio, Texas

FRIENDS: I'm a 42-year-old farmer's wife in the mountains of Eastern Norway. I'm wanting Indian friends because of a book I've read several times and which left me with a true respect for the American Indians, and a wish to learn about their outlook on nature and man, as it seems so right to me. The book is Dee Brown's *Bury My Heart at Wounded Knee.*

So I'm writing to you with the hope that you might find an Indian pen-pal for me. Believe me – this is not a romantic tourist's curiosity. May 1972 be a year of peace and love for you all.

Unni Lillebo
N-2443 Drersjo
NORWAY

(Usually we do not print letters asking for "penpals". But there are exceptions, and we print them herewith.)

NOTES: I'll confine myself to the letter "attacking" the Mormons in the Early Winter issue. To begin with, the Indian education program is not a missionary effort – so says the Church officially.

Sure, some members don't live up to the Mormon civil rights code – but some Indians don't live up to their beliefs, either. True, some Mormons want to "whitemanize" Indians, but that is an American thing – furthermore, it is with good intentions. The Indian education program is totally unselfly motivated.

Mormons, like other Americans, need to be enlightened a great deal, but at least they have always respected Indians and wanted to help them in some way, even if a bit paternally, a cultural inheritance.

In any event, no one is "forced" into the program and the Church requires that once a year at least the kids return to their homes so as not to break family and cultural ties. The Church has committees set up to preserve Indian culture and Brigham Young University has more Indians than any other non-Indian Institution (plus an Indian Week). At least no one can accuse them of trying to give the Indians alcohol!

In any event, I hope this clears things up a little. I hope you have patience and correct Mormons who are unenlightened and that they become more sensitive. But as Craig Carpenter wrote me once concerning the relationship of the Mormon Church to the Indians and on its spiritual power: "The Mormon Church has more potential, even actual power, than any other Christian group in the world."

Also BYU and other church schools have a number of Indian speakers, particularly through Indian Week – you probably won't be accepted but you could volunteer yourself to the speaker's bureau.

To what extent do you oppose white Indian dance groups? Depending perhaps on one's definition of religion, many dances aren't religious. I know that participation in such groups by Scouts and others helps bridge the white/Indian gap – white kids want then to be Indians, and this breeds pro-Indian whites and interest in Indians.

To oppose any such groups, I think, is really fighting yourself.

On observation of ceremonies, true, the most sacred should be private, but the same principle applies above – and the public should be aware that Indian culture and religion is alive. Total banning would be like Catholics banning Mass to visitors. (On the other hand, no one is allowed to come in Mormon Temples – but those aren't normal services.)

Scott S. Smith
Thousand Oaks, California

(Readers are invited to reply. Editors.)

NOTES: We are starting an organization especially for all persons of Indian descent who are, for whatever reason, not eligible for enrolment in a Federal or otherwise legally recognized tribe.

There are many descendants of the Native Americans who do not possess the necessary degree of Indian blood or who cannot supply documented proof of ancestry which is required for legal status as Indians.

Being aware of this fact, we are starting an organization for these people who are conscious of their Indian heritage and desire to identify with their Native American brothers.

The organization will function as a body to revive and preserve our pride in our heritage and tradition and to provide a large and unified voice in support of Indian causes in political and legislative actions.

There are clubs and organizations for qualified Indians and there are groups for white people who sympathize with the Indian cause. This organization is for those in-between people who are of actual Indian descent and are ready to stand up and be counted as such.

Bob Christian (Red Eagle)
National Metis Indians
Route 1
Morehead, Kentucky 40351

FRIENDS: I do not receive Akwesasne Notes anymore. Do I have to believe that I am not an Indian and being of white race means I am not entitled to your newspaper??

Adolph Stecko
Marinette, Wisconsin

(It's the red-label, not the white race that caused the removal of the name. See page three.) Editors

PEOPLE: Re: North America as one big electric switch (page one, Early Winter issue). The earth's magnetic field has failed in the past, with catastrophic results. It is weakening now, accelerated by destruction of inner Van Allen belt by high H-bomb test.

The switch is turning off. Mother Earth is rejecting those who use her love-attraction to rape her. You and possibly we have candles that all the coming darkness cannot snuff out.

Anna Hunt
Lehigh-Pocono Committee of Concern
14 W. Broad St.
Bethlehem, Pennsylvania 18018

HELLO, PEOPLE: Your paper's looking better every issue. I'm not sure if it's because you are improving, or if it's because I'm becoming less like what Black Elk called the Wasichus.

Chuck Alston
Greensboro, North Carolina

NOTES: One of the ways the major governments control the "puppet" elected councils is to "buy it out". Each step taken by the puppet councils subtracts from the overall sovereignty of the nation.

Every program the "puppet system" promotes betrays its articial concepts of living. But this just oppresses the people more. As Robert Jaulin says, "Open warfare is infinitely preferable in their situation, casualties or not, to a peace that kills little by little, but a peace that never fails to kill. At least in open warfare, you can always escape to a thicket or a woods while you wait for the other to be destroyed by his own system."

The puppet system consistently seeks an avenue to lay blame on some faction or group. At Akwesasne, the blame is strewed at the doorsteps of White Roots of Peace.

This nihilistic perspective speaks for itself. History will show that colonialism at some point gave way to a policy bent on serving the people rather than enslaving them.

Richard Oakes
Stewarts Point, California

NOTES: I don't know if this will be approved or not, but there is a need for a new program here. We need someone to come here on a regular basis to teach "Black – Indian culture".

History can show the Indian way, and also explain how in some places the Blacks and Indians became intermixed and this is work learning.

If someone in this area would volunteer to do this, they can write me a business letter to that effect, and I will present it to Deputy Warden Walters who is in charge of starting new programs.

I hope the paper never ends.

Henry Walker 20357
Attica Prison
Attica, New York 14011

BROTHERS: Thank you for the many books you have sent me. As soon as I read each one I turn them over to the Lakota Club, our Indian Culture Group behind these walls.

For so many years our people have been starved for information. Your publication has come along, and it has showed us the truth. You have inspired us, brought us closer together in unity, and awakened us from our slumber. Much pride has been brought into my life, and I thank you. . .

W.W. Childs
Oregon State Penitentiary
Salem, Oregon 97310

BROTHERS AND SISTERS: On behalf of the men at San Quentin, thank you for the posters, calendar, and the books. The brothers here are concerned with the total struggle of our people across the country, and your paper helps us keep up.

We cannot thank you enough from our hearts.

Isidro Gali, Jr., Secretary
American Indian Cultural Group
California State Prison
San Quentin, California 94964

BROTHERS: On behalf of all the brothers here at Auburn Prison, let me extend our most heartfelt thanks for the calendar and books that we have received from you.

George Hill 62605
Auburn Prison
Auburn, New York 13022

NOTES: I would just like to state my support for the beautiful job you do of pulling many sources of information together. It is a crime that more of the information doesn't make the "entrenched, establishment-oriented" newspapers. However, that would mean there might be at least two points of view presented, and that in itself is extremely threatening.

Much of what has been presented in NOTES has emphasized how much Indians have been a part of the Earth and understanding our dependence upon it. It is my hope that tnis understanding is such a part of "Indianness" that it will remain even for those who have power. Possibly the NOTES can be a constant probe into the motivations and desires of those with power.

Dan Wheeler
California

NOTES: My wife is pregnant and expecting in a few months. We don't want to have our baby in a hospital. We were hoping you could give us information on how to get an Indian midwife in this area. We are both white. Any information would be appreciated.

Frank Horvath
1909 South Boston
Tulsa, Oklahoma 74119

NOTES: Your paper is sad, happy, depressing, inspiring, tragic and cosmic.

David Crittendon
Hollywood, California

NOTES: After 4½ years of prison life, I am now at the threshold of what could be my introduction to the free world. There is a slight chance that I may meet the Parole Board in March. Several things must be in order so that my parole will be granted. One is a job.

I have worked for three years here as an industrial maintenance electrician, and I am good at that job. Prior to coming to prison, I was a radio and TV technician, and have continued my studies here. I can also do routine maintenance plumbing and carpetnry work. I am single, 40 years old, and in good health.

I hope for work in the Syracuse, N.Y., area, but perhaps with permission, I can relocate elsewhere in New York State.

My crime was burglary 3rd degree and I am a second felony offender. I would be foolish to try to excuse my record. It seems I am one of those whom only age can mellow and make wise. Now that the realization has come to me, I ask for a chance to prove it. I do not ask for money or sympathy, as these cannot be given, but one must be worked for, and the other earned. I now seek the chance to do both.
Your brother in prison,

60605
Auburn Correctional Facility
Auburn, New York

(Syracuse area readers and others in New York State are asked to help locate employment via friends, their own employers, students can enquire at their schools and universities — and send leads to this paper for forwarding to our brother — your brother — in prison. The editors.)

NOTES: There aren't words to express my wishes for the continuation of your work. The most important thing for our awareness as Indians is the information put out not by the BIA, and their tribal councils, but put out by the people who want our people to know from the Indians who are proud.

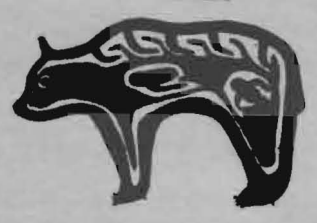
The mixed bloods are truly in a mental predicament because the knowledge that your Indian heart is imprisoned in a white skin, and the knowledge that some parents of ours would rather say I'm white so they can get over in this greedy Anglo society. It is really painful to see our heritage shunned for material wealth.

I am in need of the opinion of mixed bloods and would like to hear from them on what they think of our mixed heritage. Also would like to hear from my Indian brothers and sisters.

I am in jail for draft evasion, and there are other Indians here. Keep me in touch with what is happening.

Arthur Thomas Barefoot Jr. 34252
Box 1000
Petersburg, Virginia 23803

(The writer of the above letter has negotiated with prison authorities and has obtained permission to have an Indian studies program behind the walls — providing an instructor can be obtained. Indians in the Richmond/Petersburg/Newport News area — or anywhere within driving distance who would volunteer to meet with the Indian inmates should write Arthur Barefoot at the above address. The Editors.)



NOTES: My personal and special thanks to you for making it possible for the American Indian Cultural Group to be known to people abroad. We received a letter from an organization in Germany, and a donation from them.
One thing that really bothers me, though, is an article in the WARPATH, put out by Lehman Brightman of UNA. It labels Mr. and Mrs. Al Whiteman as Apples, and also Joe Myers. Why would they do this when Mrs. Whiteman has helped the Indian inmates here obtain Indian tapes with our history and music (which we play over the institution radio every Friday night for an hour). Mr. Whiteman and Joe Myers have been working with us in helping to get our All Tribes Half-Way House running and operating smoothly. They come to our meetings. They give us reports, and ask what we would like them to do for us. I'd like to know what his real beef is with these brothers and real-sister.

What Rosalie Willie said in your paper was correct. In fact, all the Red Brothers in prisons throughout the US and Canada need help and support. With concerned sisters like Rosalie, our people will never vanish.

Ralph Franco
San Quentin Prison
Tamal, California

NOTES: You have done it! There could not possibly be a more valuable, liberating, publication than AKWESASNE NOTES. I say this as a part-Cherokee, and anthropologist.

Raymond Rector
University of Denver, Colorado

NOTES: Please don't use the word "INDIAN". Because we are not from India! Just because some knothead said he discovered a new world.

Please don't be a fool and call yourselves by other nationality — know who you are.

Shonnie Allen
Navajo Nation
Evanston, Illinois

NOTES: My high school tried to trick us into believing that the winning of the West is just another glorious episode in Amerikan History. Many of us know better. We know this period of history as a barbaric, murderous and savage era when this country was raped and the many tribes suffered Nazi-like oppression.

The last time the Indians went under the gun they were beaten, but the next time it will be different because there'll be a hell of a lot more of us and we won't all be red. YIPPIE!

Bill Smith
Champaign, Illinois

BROTHERS: Here in Oklahoma, times are bad, and our people have no land of their own, but with help like your paper, we go on.

Your article on Sequoyah was very good. I was reminded of what A. & F. Kirkpatrick said in Friends of Thunder:

"ᎯᏎᏫ ᎥᎥ ᏌᏊᎩᏎ ᎯᏎᏫ
"Sequoyah, yes, just Sequoyah."

Bill Rice
Enid, Oklahoma

FRIENDS: It is heartening to read NOTES and see that Indians everywhere are being awakened to the movement going on. And thanks for the review on my book [*Tell Them They Lie: The Sequoyah Myth*] — it is just.

Our intertribal land base in Missouri provides freedom, independence, traditional culture, and meaningful skills for our people who seek, but who have not yielded to the enemy. We began eight years ago from the bottom and gradually built up an economic program of self-sufficiency in the land. We have no big money deal, no big chief, no BIA, no government or private grants, and no whites living on our land. These we don't want. I work and teach traditional crafts here four months out of the year for food and shelt. The rest of the time I travel supporting various Indian activities and part-time photography work.

Write on — it is vital to let them hear Indian voices arising. Your brother,

ᎯᏎᏫ ᏗᏍᎾ
Traveller Bird
Warrenton, Missouri

BROTHERS AND SISTERS: I am pleased to see that you have a clear vision of the path, despite anger, rage and frustration.

I have much to think about, and hopefully try to do something about it, as a result of the information included in your paper.

Lew Burrows
Santa Fe, New Mexico

FRIENDS: Concerning the 1972 calendar. We were disappointed to find no Indian women given a place on the calendar. Please give your women credit for all their work in building Indian civilizations.

Karen Callahan
San Francisco, California

(For sure in '73. The Editors)

NOTES: I think Indians today are somewhat smart and powerful in the mind, but the biggest majority of them don't know hot to use it to help themselves.

As for the Seminoles, they think they don't need one another, but everything needs that. If the Seminole People don't get their minds together, they are going to lose their thing, like they lost their land to the whites.

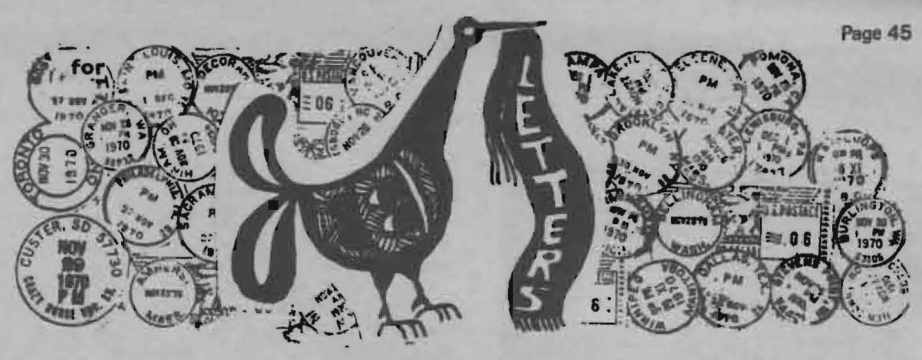
The Seminoles should start helping each other, and start getting their minds together, and "think" for just one moment, and realize what is happening to them and their people.

Try to understand why God gave the Indians the land. Try to understand what the Indians are, or should be, when the last man is left standing alone on this earth.

Bear Osceola
Ochopee, Florida

NOTES: I found the Early Winter issue so interesting that I've gotten 27 people who would like to read it or the next issue. Here is my check for the 27 which I will distribute.

Heather Strange
Highland Park, New Jersey



NOTES: On page 2 of AKWESASNE NOTES dated December, 1971, you mention and I quote: "The Indian Affairs Branch which publishes a monthly newspaper called the INDIAN NEWS and which it mails to every Indian household in Canada, carried no mention whatsoever of the boycott or any aspect of the situation" referring to what is happening in northeastern Alberta.

As Editor of the INDIAN NEWS, may I refer you to volume 14 number 5 "Integration Crisis in Alberta" and in volume 14, number six, "Indian Leaders Meet in St. Paul over Alberta Boycotts." My assistant editor and myself are both Canadian Indians and realize and implement the editorial policy of the INDIAN NEWS by voicing the opinion of Canadian Indian people and these two articles in particular are evidence of our lack of censorship in this regard.

. . .Our paper, the INDIAN NEWS, is written and published primarily for Canadian Indian people, and we welcome every opportunity to voice their opinion on things which are of importance to them . . . all we need is an invitation to such an opportunity of a story sent in to us.

Theresa Nahanee, Editor
INDIAN NEWS
Department of Indian Affairs and Northern Development
Ottawa, Canada

(The issues mentioned above did not reach our paper until after our comment was written. While we acknowledge that INDIAN NEWS has in the last year or so printed material that would have been banned by the Department in the past, it is obvious that an official government publication, even edited by Indian people of dedication, cannot for long carry articles which give depth analysis of anti-government positions, and full coverage of Indian opinion which counters government policy.

It is our belief that the Department's newspaper should clearly be that — a paper which sets out the departmental policy in the clearest possible terms. Then Indians of Canada will have that news, and know where they stand. We also feel that the Department should encourage Indian people to develop their own communications media — press, radio, film — and not to pre-empt the field by publishing an "Indian" newspaper with paid staff, substantial budget, and full government resources.

(For our part, we ask that if the department sincerely wants Indians of Canada to have access to news, information, and opinion, that it stencil off the names and addresses of those people now receiving INDIAN NEWS so that we can send at least one alternate voice into those homes. We'll pay the costs — all we need is the list. The Editors)

NOTES: You are one of the most incredible publications on earth. May you continue in good health and wisdom.

Len Fulton
Small Press Review
Paradise, California

COUSINS: Without NOTES, I would be a lost soul in a white world. NOTES keeps the people I care about near to me in the greatest way: the Spirit's way.

We must all talk with the Great One to maintain our closeness and brotherhood. And let us all remember to thank our leaders for their love for us.

Veronica Keene
Monroe, Louisiana

NOTES: Do the Unitah and Ouray Indians know about Secretary of the Interior Morton's plans for a prototype leasing program to develop oil shale deposits in Colorado, Utah, and Wyoming? The area of deposits covers the entire reservation.

In order to get to the oil, the land has to be ground up and cooked, leaving millions of tons of powdery dirt to blow over the Southwest/West. The article which alerted me appeared in the January, 1972, issue of AUDUBON.

E.K. Follett
Louisville, Kentucky

WHITE ROOTS OF PEACE — The image of the Tree of Peace, with roots reaching to the four corners of this world, founded on justice and reason, is very much alive in my mind. I would like to see more human beings sincerely embrace the image of the Tree of Peace, and let it grow and flower in thoughts in many minds, and be manifested in actions everywhere.

Susan Toledo
Denver, Colorado

NOTES: The weekend of February 5 in Sacaton, Arizona, the Indians (Pimas and Maricopas mainly) of the Sacaton Indian Reservation held their annual fair. I attended the fair for the first time. I viewed with pleasure the pottery and basketry demonstrators, dances, current tribal exhibits, and school activities which were particularly stressing the use of tribal designs in painting.

However, I was discouraged and distressed by exhibits of Anglos selling cheap quality souvenirs and appliances. There was also a midway section with its thrill rides and shooting galleries. I also disapproved of the Army recruiters booth, and exhibits by various Anglo religious groups. These recruiters for Anglo wars and Anglo religion to me, have no place at an Indian fair.

I oppose the missionaries who have done so much damage to the Indian culture and way of life and who continue to infiltrate the Indian reservations with their alien religion. An Indian fair should be of Indians: their dances, crafts, and their philosophy.

Carla A. Hills, Assistant Curator
The Heard Museum
Phoenix, Arizona

NOTES: Indian students at Dartmouth have complained to the college administration about calling Dartmouth athletic teams "Dartmouth Indians". I gather that they feel this is an insult to Indians or in some way degrades Indians.

It so happens that I went to Dartmouth many years ago and the men who were in my class know I am interested in Indians and they have asked me to express my opinion on all of this.

Here is the way I look at it. It seems both normal and correct for athletic teams to use Indian names — Chief, Braves, RedSkins, Indians, etc., as symbols. The concept of team sports as it has developed in America is very much an Indian idea. As far as I can learn. Europeans at that time did not engage in team sports and certainly they did not have teams which represented a whole group of people as the Indian teams represented their clan or tribe. Team sports among Indians, as I am sure you know better than I do, were great events. "Little wars," I believe they were called. People travelled miles on foot to be present and cheered wildly.

This is something Indians should look back on with pride and enthusiasm. The use of Indian names for today's teams should give them a warm glow, just as the fact that so many states and cities and rivers have Indian names should give them satisfaction.

As far as Dartmouth is concerned, there is an extra reason for such a name. The college was founded to educate Indians and people connected with the college have always had a good feeling about Indians. In my day, there were three Indians in college with me. One of them was my closest friends. All of them were popular on the campus, and in fact, one of them, Ralph Walkingstick, developed a special Indian yell just for athletic games which was used by us with great pleasure and enthusiasm.

I can understand why Indians have hurt feelings and resent many things which they feel are degrading to them, as it is perfectly true that Indians have been treated terribly in this country. But in the situation at Dartmouth, there is nothing to cause hurt feelings. In some instances, there may have been bad taste in the use of the Indian symbol. But this could be easily remided. The truth of the matter is that the reference to "Dartmouth Indian" has come about through affection on the part of the people at the college. In my day, this was very evident.

I have written something along this line to my classmates. Now I would like to ask you as an Indian to express your opinion to me. Will you please?

Sylvester M. Morey
The Myrin Institute for Adult Education
New York, N.Y.

NOTES: My name is Jim McKinley, born in 1899 and raised in Copper Center. Copper River Flats consists of lake, streams and fish. All a good place to live. We depend on the food that we hunt and trap and fish. We have moose and rabbit, ptarmigan and wild berries, blue berries, cranberries — these are the foods we eat, and fish for a change of diet.

Now a pipeline will cross our land. Now it is gone soon, I think.

Jim McKinley
Cooper Center, Alaska

NOTES: I give thanks that you are well.

Several years back, I realized that I had been assuming a false identity all my life. I had been legally classified as "Indian" by the government. I had been labelled "Indian" by neighbors, playmates, teachers.

But the more I realized what true Indianness was, the more I realized that I was not an "Indian" after all – and when I looked around, I realized I was not alone. In fact, most "Indians" that I know are "Indians" in name only. It takes more than a name and a color to make an "Indian". Even knowledge of the language is no criterion to apply, since there are many who know their language, but who do not follow the ways of their people.

Last month, an insurance salesman came to our home and showed us an impressive list of clients. Many of our neighbors – even chiefs – had bought from him. This must mean that our clan system is dead – for as you know, there would be no need for insurance within a *functioning* clan system. The clan system IS our insurance. No, claiming to be Onkwehonwe, Real People, does not make it so.

The Great Law of Peace on which the Iroquois Confederacy is based can emerge only through the *use* of the Great Law. Like a beautiful piece of music – what good is it if it remains in the form of a certain pattern of marks on a piece of paper.

There are some "Indians" who are part-time "Indians". They are in a hurry for the ceremonies to finish so they can ride their ski-doo or watch TV. But there are those who see that a commitment to the restoration of the Great Law is a commitment to all of humanity. A half-ass Christian is no Christian at all – he must make his teachings rule his life right to the last.

Anabaptists, Quakers, Amish, Mennonites, have all succeeded in building communities where they could maintain a purity of life-style, and then look at us – we who have just as much to offer the world, if not more – what are we "Indians" doing? Even young whites are taking to the wilderness and learning to live. I only wish "Indians" had such a sense of independence. Today we are like dogs when we should be like wolves.

The value of "Indianness" does not lie in treaty money or free medical care, etc. It lies in a way of life that can point a way out of this mess. We must recapture the essence of the life-style of our grandfathers. It will be that alone that will make us different from our white neighbors.

How can we face our grandchildren when they learn that we have failed them?

Alex Jamieson
Six Nations Grand River Lands
Ohsweken, Ontario

BROTHER: We the Indians of Cheboygan, Michigan, have just organized a social, as well as a rights organization. We would like the help of any Indian organization located anywhere in the United States or Canada.

We would wish to teach our youth all the Indian culture that we possibly can, but first we must have the know-how, which we do not have at the present time. We also intend to get into this hunting and fishing fight that is going on here.

We would like to see the Indian of America band together in all our rights fights. One small group will never do it alone. We would like all Indian groups to drop us a line or two and let us know what they think about this idea.

Remember, we have a better chance than our poor ancestor's did. We have the Courts to fight in, they did not.

Louis LeBlanc
Cheboygan Indians United
POBox 231
Cheboygan, Michigan 49721

NOTES: We are starting a library and we are beginning with materials for children from 5-16 years of age. I'm interested in books from fact to fiction with vivid illustrations. I could use whatever listings you have.

Janice Russell
Association of Aroostook Indians
Houlton, Maine

(Our book list does not now contain many children's book. Readers are invited to send in their favorites: title, author, and publisher. We will review them, and soon, we hope, publish a bibliography of suitable children's books.)
Editors

NOTES: I think the whole Indian "drop-out" thing stems from lack of aim for any future. Also, many young people quit, rebel, etc., because there is no longer space for ordinary people – by the unwritten ground rules, you have to be a "big success", with accompanying proofs. There is no longer a place for the decent, honest man with small income and simple desires.

People are forever overstrained, trying to obtain all this stuff and to pay for it – too busy to appreciate the "gotten" things.

Why get in the race at all if you can't win?

Ruby W. Parks
Yakima Nation
via Yakima, Washington

BC

NOTES: We are planning to publish an annotated list of all the groups, organizations, and individuals who are interested in the protection of tribal peoples and in restoring their cultural independence. We feel that such a list would be of use to those who are attempting to stop the continuing process of genocide and ethnocide among tribal peoples and elsewhere.

We ask interested organizations or people to communicate with us.

Jacques Cochin
Native Peoples' Study Group
Universite de Haute-Bretagne
Section de Psychologie
Avenue Gaston Berger
35 – Rennes
France

ANIN! – I am writing to say Migwetck to those of White Roots of Peace who were recently at Kewennaw Bay Indian Community, Michigan. As we listened, watched, and later danced, many of us realized how important and beautiful our culture and traditions as Native Americans really is.

The White Roots of Peace have really inspired us to learn and learn more so that we may pass our heritage on to those who follow us. In the last generation, it was difficult for the Indian, as he was often sent to schools where he was ridiculed, forbidden to speak his own language, where it was a shameful thing to be Indian. Perhaps this is why many of our parents do not know their language or traditions as they should. But time has passed and with time, we will once again know our heritage.

The truth is, we were mostly ashamed of ourselves because we often say "Indian Power", "Indian Power". But when White Roots said how can you have Indian Power when you don't know your own language and traditions, I guess that is when it hit home to many of us.

Sylvia Mantila
Pelkie, Michigan

BROTHERS AND SISTERS: You say that Blue Cloud and Coyote remain anonymous because they do not want Indians to be divided by hero figures. Yet somehow I feel this is what is desperately needed by the young. They need someone to look up to. The young have been beaten, mentally and phtsically year after year, and in total frustration and despair drink or seek solace in drugs.

To be realistic, all the heroes we cling to have been gone for many years, and while we must do the right thing as they teach us through their words, we must also think of our young who need substance, to touch, to see, to hear, to gain strength from. So many of us have had no one.

Patricia Marangoni
Martinez, California

NOTES: The Education and Library Committee of the Pottawatomi Tribe located at Mayetta, Kansas, has decided to sponsor a project which will place AKWESASNE NOTES in every home on the reservation for a year. Enclosed is a list of names and addresses, and a contribution from the book budget.

Joan Yeagley
Northeast Kansas Library System
Shawnee Mission, Kansas

(We hope other reservation groups will pick up this idea – we're pleased to cooperate with this project. The Editors)

NOTES: We came over the "Trail of Tears" and have never gotten off of it. The present system we now have keeps us there, thanks to the Intertribal Chiefs and leaders of the Five Civilized Tribes, being a small "clique of self-seekers who are more or less (white) and unilateral with the BIA.

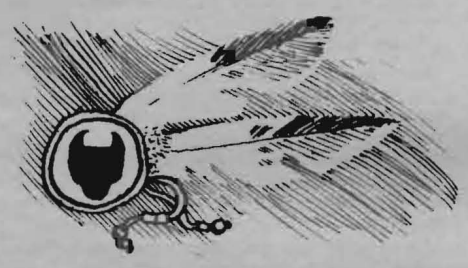
We're fighting hard to get off the "Trail of Tears."

Emma Hatcher
Oklahoma Creek Indian Nation, Inc.
Tulsa, Oklahoma

FRIENDS: Your paper continues to bowl me over. Particularly, we send to you our forever indebted multi-colored kaleidoscopic handshake for the fantastic calendars. They are a marvel.

May the face of the creator never drift from the waters you sail.

Ernest L. Tubb Jr.
Kew Gardens, New York



NOTES: The majority of the Indian population here in Gordon, Nebraska, is from nearby Pine Ridge and Rosebud reservations in South Dakota. It has been a consistent policy of the Gordon Hospital to refuse to treat Indians, using the excuse that all Indians from Gordon should be taken to Pine Ridge Hospital, 36 miles away. The P.H.S. Hospital in Pine Ridge legally does not have to treat anyone from Gordon, since we are off-reservation. The Gordon Hospital also holds the surgical contract from Pine Ridge Hospital.

Recently, an Indian woman here was stricken with a severe gall bladder attack and was refused admittance to Gordon Hospital. She was then taken to Pine Ridge Hospital, and returned to Gordon two days later for surgery.

A month ago, another Indian woman here went into labor and was taken to Gordon Hospital. She was also refused admittance, and then brought to Pine Ridge, where she gave birth by Caesarean section.

Both these women were in critical condition, both had the ability to pay, and both were denied treatment. There have been many incidents such as this, and several have been acute cases.

Many people here do not have transportation, which makes the getting to Pine Ridge difficult, and as residents of Gordon, should have the legal right to be treated at the hospital here, whether they are able to pay or not.

The two women involved intend to file a Civil Rights suit against the hospital. We will keep you posted.

Marguerite Vey
Gordon, Nebraska

FRIENDS: What I have seen of many people at the dances of the Hopi, if they chose to bar whites from seeing them, I think it is a very good thing. Many white people think they are just a wildwest show.

I was lecturing one time, and in my talk, I mentioned that I had told the Hopis to keep their religion. After I got through talking, a little minister came up and grabbed my arm and fairly trembled because I had let down the Christian faith. He thought I was headed for fire and brimstone; well, if I am, I'm sure I'll meet his breed there.

Arthur S. Drake
Highland Mills, New York

NOTES: For a long time, the Black People have sought to have our Indian people join them in all sorts of anti-white protests, some of them peaceful, and some of them violent.

It can quite well be construed that Indian rights and claims could only be down-graded about to the point of OBLITERATION were it to be merged with Black protests.

Therefore it is my painful commentary I regret to see an entire page of an Indian newspaper given over to Black for this seems to portend an initial "INFILTRATION" if it may be so construed that may only be the beginning of more vigorous attempts than have been attempted in the past.

Jack Hoyt
Moravia, New York

NOTES: We use your paper as a source of lesson plans. We ditto off copies of articles, letters, poems, etc., to use in class. Other teachers and students read our copy of the paper until it looks quite ragged.

During the past several months we have had some anti-Indian incidents involving a high school athletic team in town. Your articles have helped us to get the Indian's point of view across to those who won't believe just us.

Dorothy Gemmill
Genesee Valley Indian Association
1082 Woodworth Drive
Flint, Michigan

NOTES: I have read and am still reading with much distress the purposeful actions of the government in regard to racial policies, especially those that have been levelled and aimed at both the black and red races.

However, I as a Whiteman feel that I am in the same boat that you are because being descendent of a working class family, I feel that after so many centuries of oppression of the ruling class upon the poor masses of Europe, and the subsequent FORCED migrations of these people to an alien land, and their subsequent manipulation to the New World Robber Barons who used them to stoke up that goddam furnace called PROFIT, INCENTIVE, and MONEY, you would think that those of us who woke up to this monster would feel as mad as the Indians who got equally robbed.

I feel worse than the political prisoner in Russia because he knows where his roots lie.

I cannot negate the historical process I am a part of. European and white American history cannot run parallel to yours, and thus we seem to be put into the awful moment of how can we juxtipose honestly, live in peace; and go our separate destinies?

Thus I say that in the name of my ancestors I am in as much trouble as you, and worse on my part to seek relevency as a human being in this world. You can see to what extent the havoc wrought by the middle class upon its children, or the brains muddled by those interests who coerce by force and cunning to maintain the status quo.

When I see the Indian movement, I see a movement that could lead us back to the essential unity and dignity of men. And beautifully, I see many confused heads who have observed this, and now will participate fully in this and make revolution a sacred act of education.

Sharkey Wilber
Global Communications
New York, New York

NOTES: Many, many come to this sacred Great Spirit Place. They breathe words of love. They come saying, "I have been to Israel, to India, and oh, it was so spiritual." They say, "It is so wonderful. I have a master now, and I eat no meat." Many such things.

They seek God in these faraway places?! The Great Spirit seeks them here — wherever they are. He is in every fluttering of the leaf. Every rock declares Him. Earth Mother cries out for their love.

They travel. They travel. But where are their works? Where are the good things they do for all? for Mother Earth? Where is their payment for what they have taken from Earth Mother? I know them by their works — I know nothing: their works are nothing but mouthings.

Many amuse themselves playing Indian. We do not play at such things! We work as in all times past. We work always. But it is good. We thank the Great Spirit for giving us good work to do, for each morning sun.

The Indian people must teach others how to live. Many have forgotten how. Find your heart. Know the Great Spirit. Every act, every movement must be a seeking of Him.

The white man kicks dirt in Earth Mother's face! She can no longer tolerate their destruction. Many Indians now think like this.

We established our camp on this mountain. We have found him and his protection. WankaTanka, our drums still speak in a mighty forceful manner and all things of Him are here.

Oh, Great Spirit, give Wisdom to us all. Let all people turn away from drugs, including alcohol. Make all people see so that they can feel all things. We pray always for our countrymen.

Rolling Thunder
Thunder Mountain
via Imlay, Nevada 89418

NOTES: How about more articles on Indian culture, history, greatness. Sometimes reading NOTES is depressing because the exploitation is not balanced by articles on the importance of Indian culture.

Bryon Rendar
Meriden, Connecticut

NOTES: When you're up to your ears in alligators, you tend to forget the job was to clean out the swamp! Far out.

I'm a white man, and want to be proud of my people, but all I can say is I'm sorry for the way some great white S.O.B.'s are acting and treating others, especially the redman.

I want to dress like an Indian, but I can't get my bike helmet on over the feathers.

Bill Sheppard
Redding, California

NOTES: I am deeply moved by your dedication to your subject and the perseverance of your organization in the face of such discouraging factors as the inept handling of Indian Affairs.

Mike Knighton
Midland School
Los Olivos, California

NOTES: My customers for your paper include principals, nuns, storekeepers, church secretaries, postal clerks, teen-age students, and a wide variety of ethnic groups, including Arab, Chinese, Black, White, and Latin American and Puerto Rican, Cuban, and of course Indians.

And I have only barely scratched the surface. The paper is so full of vital, interesting news and is so revitalizing and inspiring that I wish I could read and digest it all. Indian nationhood is like awakening a giant who has slumbered for a century.

Walking Lady
Newark, New Jersey

SEKON: I think it was a shame that more Indians did not show up at the American Anthropological Association meeting in New York City. Last year, in San Diego, there were several sessions involving Indians — this year you could count the non-anthrooologist Indians in one hend.

Jack A. Frisch
Wayne State University
Detroit, Michigan

NOTES: A grave situation has recently been brought to our attention. We wish to have it known that we are strongly opposed to the "TOCKS ISLAND DAM".

We wish to keep intact this area left unspoiled by civilization. To flood these lands is to commit desecration of an ancestral burial ground.

We ask that this federal surplus land be returned to us to use in the reconstruction of an original Native American village and museum which will be a small token in tribute to the American Indian. The area that we seek is along the Delaware River, located in Sussex County, New Jersey, which was once the campsite and burial grounds of the Leni-Lenape, or Delaware Indians of New Jersey.

In accordance to the ancient laws of our lodges, no man owns the forest or the water of the rivers, or the soil of the earth. He did not make them: they are the harvest of the land that belongs to the whole people. These are the laws of our ancestors, and we wish to abide by them on a tract of land that we ask for here.

To flood this area is to destroy a refuge with our animal friends to be at peace with Mother Earth. We still live, even now that the buffalo have gone. We still survive, even though our sacred eagle has dwindled.

We ask that this tract of land be set aside as our last hope of harmony with nature and our creator.

Arnold Richardson
Branchville, New Jersey.

NOTES: We hope you can assist us in finding an American Indian girl with financial need and the necessary scholastic requirements who would like to attent Keene State College in Keene, New Hampshire. The Women's Fellowship of the United Church of Christ in Keene would like to help with substantial aid for at least her first year.

The women of our organization are enthusiastic about this project and several have indicated they would enjoy having "our student" join their families on some weekends, holidays, and outings. It is certain that she will find a warm, friendly welcome in our community.

While her religious affiliation is not of prime importance to us, our members would be pleased with the opportunity to become acquainted with her through our church connected clubs.

We hope her interest will be in Homemaking Skills so that she can return to her people with real help. We will earn the monies for this project with our Annual Bazaar which is in November.

Alma M. Goodnow
POBox 65
East Sullivan, New Hampshire 03445

NOTES: With the money that's left from my book order, I'd sort of like it to go for books for my brothers and sisters in prison.

It's funny, I never had thought of them before — but you have opened my eyes.

Susan Jensen
Lafayette, California

PUNCH

'We never thought of ourselves as religious dissenters. We were just the people who were right.'

NOTES: I am willing to learn, baby, learn. If NOTES has sold 22,000 in 1971, you can sell 50,000 in 1972.

WaWaChaw
New York, N.Y'

NOTES: Each issue gets more and more incredibly RIGHT ON. Yours is the only paper left worth reading.

Whole Earth Truck Store
250 Robert S.
Toronto, Ontario

NOTES: Your paper is informative, wide-ranging, well-written, serious and yet not lacking in humour and sly satire. It is fresh in its "Indian" approach. May it continue to be so.

Joe Rosenthal
Toronto, Ontario

NOTES: I have always thought of myself as being a fairly intelligent person, interested wholeheartedly in the Indians' situation. After reading your paper I found I was like a child in nursery school trying to understand college algebra.

I'm afraid it's people like me and worse that exist in today's world. However, I have now graduated one more level, and I'm hungry for more, much more, knowledge.

Susan Turner
Scotch Plains, New Jersey

NOTES: During recent years, the Indian Claims Commission awarded to the Creek Indian Tribe of Oklahoma the following court awards:

Fort Jackson Claim (1955)	*$3,913,000*
Docket 276 (1956)	*1,037,414*
Docket 21 (1965)	*14,500,000*
(less 10% attorney fees and expenses)	

As of September, 1968, the U.S. Congress authorized the Secretary of the Interior to make distribution of the court awards among the legal members of the Creek Indian Tribe living on the date of approval of the Act by Congress.

The 1957 census of Creek Indians in Oklahoma shows 18,761 legally enrolled Creek citizens. Local Indian agents in Oklahoma report receiving 50,000 applications from persons to participate in said court awards.

Many of the applications show persons possessing 1/64th or 1/128 Creek Indian blood; we support the efforts of the Creeks to have these John Does eliminated from the payroll.

Frank TomPeeSaw
Parsons, Kansas

NOTES: One of your leaders once said that being Indian was not a matter of blood, but rather a state of mind. I pray to our Wakan God you still believe as he did.

White by Birth, Red by Choice
Fort Bragg, North Carolina

NOTES: I am only one-quarter Indian, but very proud. I was raised white, but I didn't enjoy it because kids were always calling me squaw, and I had to bring Indian bread to school for class, and I was always asked if I was related to Sitting Bull. Start sending me your paper real soon.

Leona LeClair
Puyallup, Washington

NOTES: For me, your paper communicates two main themes: 1. The motives and behaviour of white society haven't changed a bit in 200 years. 2. Canadian "progress" is equal in violence to the American model (U.S.); it merely substitutes bribery for gunpowder.

There's an awful lot to do: you help remind me to stay with it.

Noel D. Robinson
Charlottetown, Prince Edward Island

NOTES: Yours is one of the most incredible publications on earth. May you continue in good health and wisdom.

Len Fulton
Small Press Review
Paradise, California

TO THE FOLLOWING LETTER WE DEDICATE THIS ISSUE:

Dear Sirs:

Will you please help me answer the question: "What results of early conflict between Anglos and Indians are still seen today?" If you would, I would be very grateful. Thank you.

Lisa G. Pledger
Fort Worth, Texas

NOTES: In my continuous search for true Lakota thinking and knowledge of the ways of my people, I find that I have a long, long way yet to go. But somehow, I will find the way. At times I slip a little, and go on a different path. Sometimes it seems easier to forget.

In my younger years, I have been raised by the missionary's schools, until I was old enough to look for my father. The long nights that I lay here, thinking of the advice that my father and grandfathers used to tell me, the stories that they used to tell me about what happened to people who acted or did things (good and bad) in certain ways.

Man, was I ever blind and deaf too. Why it took me this long to understand, I don't know. Sometimes I wonder what my life would have been like had I been raised by my own people, when there were no orphans. Would I be looking out these barred doors and windows?

Charles Thunder Horse 16509
South Dakota Penitentiary
Sioux Falls, South Dakota

NOTES: My class really enjoys your newspaper — so keep on telling it as it really is!

Peter M. Belletto
Rough Rock Demonstration School
Chinle, Arizona

NOTES: I wish to thank each and everyone who gave the true Indian way of giving: to give and give and give and keep on giving. Never running out of Indian kindness, never rejecting, never forgetting Indian Brothers who are incarcerated.

Thank you! all again, from the depths of my Indian heart.

Stanley Tennese 127502 MSB
Box 520
Washington State Prison
Walla Walla, Washington

SISTERS AND BROTHERS: I'm a Sioux Indian presently in Japan in the U.S. Air Force. I have been in the service approximately one year, and have come to the conclusion that the Indian People should have no part in, nor have to put up with the atrocities of the Armed Forces.

The military does not recognize our customs, beliefs, or religious factions. This point can be illustrated in many ways. The Blackman has said that his Afro haircut is essential to his self-identification, especially in the military. But if I were not to follow military regulation on haircuts, I would be put in jail and eventually dishonorably discharged, regardless of the fact that my people had had long hair for many centuries.

I will no longer accept being in the military. I know they will not change. I have explained in depth to my squadron about our customs, and all they do is point out the regulation — if it doesn't fit, you can't do it.

I must take this action against the military, not just for my own people, but other minorities as well. It is quite possible I may eventually get out, but what of my other brothers who have to put up with this? We have stood silent too long.

In order for us in the Armed Forces to survive, we need communication. We must make contact with each other so that although we are separated by a great many miles, we can communicate — to regain our souls that have been suppressed by the military.

Please publish and distribute this, whatever you can to let others read this, so that I may not be alone on this journey.

Michael Smith
Box 1932
APO San Francisco, Calif. 96328

(Readers can let us know of Indian servicemen to add to the mailinglist. Servicemen wanting a central communication point may use this newspaper.
The Editors)

NOTES: Among the open letters to the editor, I read the following statement: "All Indians are not good, all whites are not bad."

It is true, all people of the earth is good and bad, but all Indians, good or bad, are the rightful owners of American land, and all whites, good or bad, are only invaders.

The good Indians are those, who endured in their identity, beliefs, culture, ideals, and their way of life, want it to go on further. And good whites are those who love, admire, help and support the Indians in their right and honest struggle of their land and sovereignty.

Stefanie Antoniewicz
Warsaw, Poland

HE ALSO HAD A DREAM

Thirty miles from Canada
They stopped them in the snow.
Thirty miles to freedom
Thirty miles to go.
Joseph's children freezing
Joseph's brave men dead,
Looking Glass lies dying,
A bullet in his head.
Thirteen hundred miles they fled
Thirty miles to go,
The dreams of the Nez Perce lay dead,
Buried in the snow.
When, I ask, will greedy schemers
Stop persecuting Indian dreamers?
When will the blind man see,
And let the dreams of others be?

— Robert Bacon

WHITE MAN SAYS TO ME . . .

save.
I save. String. Bricks. Trees.
Horses. Leather. Nobody wants
what I save. So I go into the
desert, rolling my ball of string
which is four feet in diameter.
Two white men come. They look at
the bricks. Trees. Horses.
Leather. String. where'd you
steal them things they ask.
they don't listen. they take
the string from me and they
twist it into rope. Now they
put the rope around my neck.
They hang me from one of the
trees I saved.

— Fred Red Cloud

As the rain begins to fall
The drums can be heard
Far away in the distance
The chants can be heard
And the sun breaks through the clouds
The dances can be heard
As our spirit reawakens
Our voices shall be heard.

— Wilson

AN ELEGY TO THE AMERICAN WAY
(dedicated to: Mr. Sure-Is)

they came by way of transatlantic trauma, shrouded
in robes of black
and bravely carried their truth between dark covers,
thrust into golden chastity belts worn around their heads,
pilgrim picnics of burning witch crosses, among other
degradations, their praise to the New World.

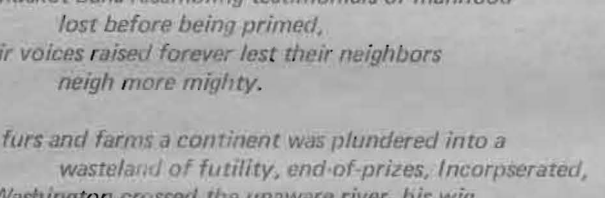
in their beginning was the sword & their hearts were
metallic and tarnished,
brave new world resounding the cannon & a slaughter-house
mentality
of musket balls resembling testimonials of manhood
lost before being primed,
their voices raised forever lest their neighbors
neigh more mighty.

for furs and farms a continent was plundered into a
wasteland of futility, end-of-prizes, Incorpserated,
as Washington crossed the unaware river, his wig
powerded white in artificial wisdom
while in Detroit a mutual life was benefitted with
red, white & blue stomping boots
used to thread grapes of wrath in the dustbowl
pocket of political aspirations.

O, say can you seesaw in mystical middle america
where the hot dog is a prod & the hamburger god,
& the assets lie down with smiles pinned to their tales
in the popular mechanics
of computerized rules & regulations formulated in
goods we trust & the loan is our shepherd
& there, but for the grade of smog, go I.

ever dreaming of wealth on the freeway of mediocrity,
we see them approach a sterile grave,
a skyscraper tombstone their greatest monument,
a polluted planet their children's heritage,
go quickly, Mr. & Mrs. American Way, the earth is
hungry for your passing,
we look over your shoulder to your children, are they,
we wonder, ready?

— coyote 2



PA SAPA

There is a place
where the cliffs are steep
where the waters are sacred
where the wind carries a secret
and the little winds lead the way
My father, he walks high in this place
Watching with pride and painting warm colors
My mother, she lives happy in this place
many children she has in the sky and the green
My grandmother, she comes silent to this place
like a deer she moves, her power is peace
My grandfathers, I see far from this place
they are old and wise, they come
The Great Spirit weaves of wind, waters and clay
this place for us. Let us live in the design
I am listening now to sacred things
in the place where the hawk was given wings.

— Dolly Bird

i am the wind
i am the earth
i am the waters

do you think your borders and fences make me your captive?
that your growth on my being devours my soul?
or the contempt in your eyes touches my spirit?

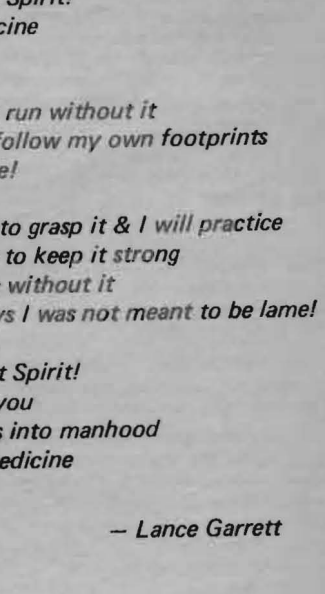
i know your anger
i know your hunger
i know your fear

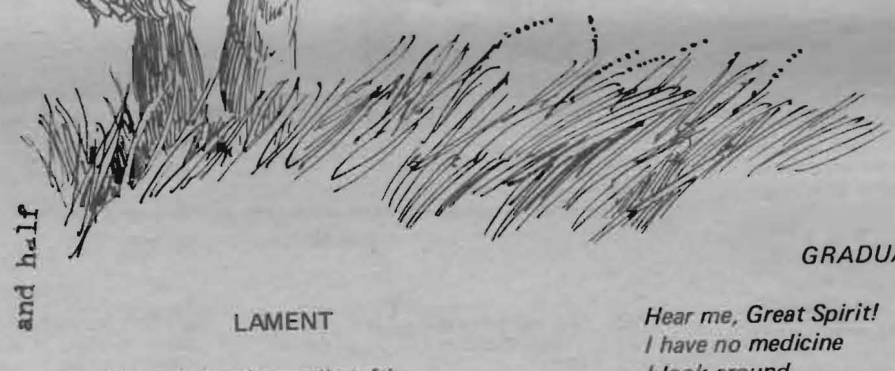
i see it in your art
in your colors lacking joy
in your shapes lacking softness
as if a hard line
could give you strength
your music dwells in sadness
your drums beat death
yet, i cannot deny
i breathe in time
to your hourly murders

you are never alone
i envy the comfort
you get from your kind
i admit to great sadness
i am continually alone

for, i am the wind
i am the earth
i am the waters

Suzan Shown





and half

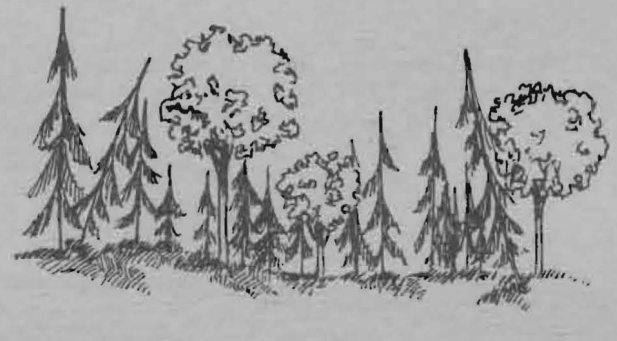
LAMENT

i have learned to walk softly
and carry no stick.
My head has been bowed
by the burdens of men.
I am like the buffalo —
vanished, or tamed.
My heart has learned to long
for the wilderness and streams.
(There are no oppressors there.)

My eyes have seen the merciless
victorious over children.
They have beheld slaughter
and ruin . . .
They have wept tears
that dampen my pillow.
Oh, that my eyes could behold
the wilderness and the streams.
(There are no oppressors there.)

,My heart has learned to long
for the wilderness and streams.
(There are no oppressors there.)

Roy Lyle White
Central Wisconsin State Hospital



GRADUATION SONG

Hear me, Great Spirit!
I have no medicine
I look around
& it is lost.
18 years I have run without it
but I begin to follow my own footprints
I need medicine!

Show me how to grasp it & I will practice
Teach me how to keep it strong
For I feel lame without it
& my heart says I was not meant to be lame!

Help me, Great Spirit!
This son begs you
This son grows into manhood
& he has no medicine
HEAR ME!

— Lance Garrett

They came
I greeted
They needed
I helped
They asked
I told
They pushed
I moved
They chased
I ran
They killed
I died
They live
I wait

— SP/4 Bruce King